y of Prayer, or Sov eraig.
edecines for the Soul.

9. v. 12. here my Pray'r O Lord & give Ear unto my cry

Ps: 42. v. 1. As ye Hart panteth after ye Wat
brook. so panteth my Soul after thee O Go

THE Golden Cordial; OR A Sovereign Medicine FOR THE SOUL:

BEING

A Compoſition of New PRAYERS for every Day in the WEEK.

With Practical

MEDITATIONS

Suited to every Prayer, in which is contained the whole Duty of Prayer.

Alſo Prayers upon ſeveral Occaſions, Ordinary and Extraordinary.

To which are added

Spiritual Hymns upon ſeveral Divine and Practical Subjects.

The Eyes of the Lord are upon the Righteous, and his Ears are open to their Prayers, Pſal. 5. 17.

LONDON, Printed for *William Spiller* at the lower end of *Red Lyon ſtreet*, over againſt the *Croſs-Keys*, near the Fields, in *Holborn*. 1705. *Price Bound.* 1 *s.*

TO THE

Pious and Virtuous

LADY,

The Lady *CHILD*,

Widow of the late Deceaſed

Sir *JOSIAS CHILD*, Bar.

Madam,

I Should not preſumed to have laid this at your Ladiſhip's Feet for Protection, nor been ſo bold to have deſired your Patronage, did not the Greatneſs of the Subject merit ſo worthy a Patron as your ſelf: And this, I hope, may render the mean Performance of this Work the more acceptable, and make your Ladiſhip the ſooner inclined to overlook, and paſs by its Faults.

The extraordinary Love you have for our Church-Liturgy, which

appears from your Pious and Devout Behaviour at Divine Service, does ſufficiently ſhew your good Reſpect to *Forms of Prayer*, however ſpurn'd and kick'd at by the trifling Arguments of injudicious People. And altho' I can't flatter my ſelf with the Compoſure of theſe Prayers, as to think them meritorious of your Ladiſhip's Patronage, yet I hope, I may modeſtly prefer them before the Extemporary Effuſion of every common *Mechanick*, and judge them more uſeful for the Sphere they are adapted. So hoping they'll find a kind Reception at your Ladiſhip's Hands, I ſhan't doubt, next to the Bleſſing of God, of their further Succeſs: And therefore I ſhall not give your Ladiſhip any further Trouble, but humbly beg Pardon for this Boldneſs, and deſire the Favour to ſubſcribe my ſelf,

Your Ladiſhip's

Moſt Humble and Devoted Servant,

JOHN GROOME.

THE

PREFACE

TO THE

READER.

Kind Reader,

THO' I am not in love with long Prefaces to ſhort Books, yet I cannot forbear telling the Reader, That this ſmall Manual of Devotions was firſt compos'd for the Uſe of a private Perſon, and did a long time lie hid in Obſcurity, till at laſt I was perſwaded to venture it out into the World. The Subject is Prayers, the great Duty we owe to our Creator, and therefore muſt be acceptable to every pious Soul. Whilſt Men ſpend their Fancy and Time either in

Diſputes in Religion or Politicks, whilſt too much heat is carried on on both ſides, and tend rather to draw Men into Error, than fix true Devotion, and a Senſe of Religion into their Minds, I thought it a Duty to put them in mind, that the main End of all created Beings, was to pay Adoration to their Maker; and Man was not made to quarrel about indifferent things, but like the Angels in Heaven, to unite together in Prayers and Praiſes to the great Lord of Heaven and Earth, whilſt here, that when he departs from this World, he may joyn with the heavenly Choir in Hallilujahs *to all Eternity.*

What I have further to add, is, That 'twas my Happineſs to be acquainted, whilſt I was at Cambridge, *with a young Gentleman who had a little Genius to Poetry, our Intimacy cauſed him to ſhew me ſeveral Products of his Muſe, and, amongſt others, this which I have inſerted at the end of the Prayers. The Reaſon that induced*

me

me to prevail with the Gentleman to print these, is, because Men, especially Young Men, are so wonderfully taken with Verses, *that they have a strange Power to captivate their Thoughts: And therefore if you examine the Closets of young Gentlemen and Ladies, you may find so many profane and lewd Poems and Plays there: These Verses then may serve to reform that, and to instil in their minds a Notion of Religion.*

The Author prevailed with me to advertise the Reader, That these Verses were composed by one not arrived to mature Judgment, and engag'd in other sort of Studies than that of Poetry; and therefore begs him to excuse the Defects; yet he hopes they may be of some Use to instruct, as well as please every Body, especially the meaner Sort, to whose Perusal they are recommended by, Courteous Reader, thy hearty Well-wisher,

J. G.

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A Short

A Short, but Plain

EXPOSITION

Upon the

Duty of Prayer;

Shewing what *Prayer* is, and in what ſolemn manner we ought to *pray*.

INTRODUCTION.

WE can expect to receive nothing from God, unleſs we make uſe of *Prayer*, as the Means to obtain our Requeſt: For herein we acknowledge our Want, bewail our deplorable and ſinful State; and therefore we beg of God to relieve us, and take away the heavy Burden of our Sins. This muſt be a Duty of the higheſt Importance to Man, who is daily ſubject to Miſery, and not

only by Nature prone to sin, but frequently meets with outward Temptations he cannot avoid. For we live in an Age, that if it were possible, would turn Virtue into Vice, and corrupt Innocence it self: And to forward this wicked Generation, Satan is going about like a roaring Lion, seeking whom he can devour. What other Remedy can we have for this Grievance, than a continual praying to God for our safe Deliverance.

For the better Encouragement of so useful a Duty, I shall explain what *Prayer* is, and then shew in what solemn manner we ought to *pray*.

Prayer is the Offering up a true, humble and contrite Heart, in the Name of *Jesus Christ*, by which we desire those Things that are really necessary for us, and agreeable to the Divine Will; or return Thanks to God for Mercies receiv'd.

'Tis the *offering up our Hearts*, for we then surrender up our selves unto him, confessing his Prerogative and Power over us: And therefore we do, as it were, breath out our Souls unto him, and offer them as Objects of his Mercy, de-

desiring him to take Pity on us.

Now this must be done with an *humble* and *contrite Heart*, for he is far above us, and we are unworthy of the least of his Mercies. If we therefore rudely break into his Presence, and carry not our selves with that Humility, as the infinite Difference between us and God requires; he'll bring down the Haughtiness of our Spirit, and humble us to the last Degree: *Whosoever humbleth himself, shall be exalted*; but *he that exalteth himself, shall be abased.* And what can we otherwise expect, when we have nothing to boast of except our Infirmities; our Nature is frail, and we our selves are inclinable to sin; and therefore it becomes us to humble our selves, by an ingenious Confession of our Grief, and our hearty Prayers to God for Pardon.

But since we are unworthy to ask any thing in our own Name, we must find out some other Person to be our Mediatour; one who was innocent and free from Sin, which can be none but *Jesus Christ*, the Son of the Righteous. He was the only Propitiation for our Sins, and there can be no other Name thro' which

we can be sav'd; he is our only Mediatour as we have in Heaven, and if any Man sins, Christ is the only Advocate. Nor is this Mediatorship limited to one Nation, or one People, but extends to Men of all Ages and Places: For thus St. *John* writes in the second Chapter of his first General Epistle; *My little Children, these things write I unto you, that ye sin not; and if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is a Reconciliation for our Sins: and not for our Sins only, but also for the Sins of the whole World.* Which Words sufficiently prove Christ's Mediatorship to be of a general Extent, and that all Men may be saved through him. Now if we sin, we know thro' whose Name we may obtain Pardon, and whatsoever else we can reasonably desire of God. And for a better Confirmation of this Truth, our Saviour has promis'd Success to our Prayers, if sent up in his Name. *Whatsoever ye ask the Father in my Name, he will give it you.* And thus have I shewn, how we must offer up our Prayers *in the Name of Jesus Christ.*

I said

I said likewise, That Prayer is the desiring of those things, which are really necessary for us, and agreeable to the Divine Will. There are many Prayers sent up to Heaven, which the Divine Goodness is in no measure obliged to answer; Men often desiring such things which tend more to satisfie the Vanity of an extravagant Mind, than supply the Necessities of Nature, such as great Wealth, Honour, and the like. Now when Men lust after these worldly Pleasures, to indulge their Passions, or to promote Pomp and Grandure, all being destructive to future Happiness, God does not accept their Prayers; for he bestows not his Blessings to be spent in Waste and Luxury, but in Acts of Charity and Goodness. And therefore would we have our Prayers successful, we must desire things absolutely necessary; then without doubt God will hear our Prayers, and answer our Petitions. Nay, he hath declared by the Prophet, That *his Eyes are upon the Righteous, and his Ears open to their Prayers*; that is, when Men have no worldly Profit or Pleasure in their Eye, but beg of God to enable them for the Performance of

good Works, such he will hear; and these he calls the Prayers of the Righteous.

I further added, That in our *Prayers* we return Thanks to God for Mercies receiv'd. *Prayer*, in a more strict and limited Sense, only implies Petition, or the desiring some Favour or Mercy from God: Yet there is so great an Affinity between Prayer and Thanksgiving, that we may comprehend them both under one and the same Duty. For while in our Prayers we acknowledge God Creator of all Things, we can't but return him Thanks for our own Creation, and for the making all other Creatures serviceable to us. We cannot pray unto him, but we must praise him for our Creation, Preservation, and a thousand other Blessings he daily bestows upon us. So abundantly do his Gifts display themselves, that whersoever they turn, we never want matter of Praise and Thanksgiving. So redundant are his Mercies to us, that we cannot open our Lips, but they must shew forth his Praise. Since then Praises will of necessity go along with our Prayers, why should we now, for Di-

ſtinction-ſake ſeparate and divide them? Why ſhould we take away that part of Thankſgiving from our Prayers, which adds ſo much Life to the Soul, and Flame to her Affections? Why ſhould we diſunite that joyful and lively Part of thankſgiving from our Prayers, which entertains the Mind with ſuch ſublime and heavenly Thoughts? No, let them always remain inſeparable, that our Worſhip may be the more chearful and pleaſant. Thus have I explain'd what is meant by *Prayer*, which is the offering up a true, humble and contrite Heart, in the Name of *Jeſus Chriſt*, by which we deſire thoſe Things that are really neceſſary for us, and agreeable to the Divine Will, or return Thanks to God for Mercies receiv'd.

Now in what manner this ought to be perform'd, you may learn from the following Directions. Before ever you draw nigh unto God, be ſure to lay aſide all worldly Thoughts, and let your Mind be fixed on God, to whom your Prayers ſhould be directed: For this Reaſon our Saviour recommends the moſt private Place, as the fitteſt Opportunity for Prayer; *When thou prayeſt, enter*

enter into thy Closet, and when thou hast shut the Door, pray to thy Father which is in secret, &c. *Matth.* 6. 6. And thus not only to avoid Ostentation, for which he condemn'd the Pharisees in this Chapter, who always sounded a Trumpet before their Alms, and made long Prayers in the Streets, to obtain Glory from Men; but because our Thoughts should not be diverted from God, by having Company with us, or any other external Object of this World. And therefore we read in St. *Mark*, that our Saviour *sent away the People; and when he had sent them away, he departed into a Mountain to pray.* Now when thou hast a mind to pray, retire into some private Place, where your Thoughts may be taken off from the World, and fix'd on God, to whom you address your self; then will your Devotion be pure, and your Righteousness sincere; the Words of your Mouth, and the Meditations of your Heart, will be acceptable in the sight of God your Strength and Redeemer.

Having disbanded all worldly Thoughts, and fix'd your Mind on God, you must offer your self up a pure and

and holy Sacrifice; you muſt make you a clean Heart, and put away the Evil of your doings from before the Eyes of God; ceaſe to do evil, and learn to do good, is the Advice of *Iſaiah*. Then as St. *John* ſays, *If our Heart condemn us not, we have Confidence in God: And whatſoever we ask, we ſhall receive of him, becauſe we keep his Commandments, and do thoſe things that are pleaſing in his ſight*, 1 John 3. 21, 22. *Now we know that God heareth not Sinners: But if any Man be a Worſhipper of God, and doth his Will, him he heareth*, John 9. 31. From hence it is plain, we muſt depart from Sin, and become a holy People, before our Prayers can be heard. If then thou haſt a mind to ingratiate thy ſelf into the Favour of God by Prayer, purge thy ſelf from all manner of Uncleanneſs, that your Petitions may come from a pure and ſanctified Heart, knowing that *the Eyes of the Lord are upon the Righteous, and his Ears open unto their Prayers: But the Face of the Lord is againſt them that do Evil*, 1 Pet. 3. 12.

Thirdly, Diſtruſt not the Goodneſs of God, but let your Faith be ſo ſtrong as to believe your Prayers, if acceptable

to God, will be heard. Besides a general Faith in Christ, there is a particular Belief which must be joyn'd to our Prayers; that is, we must not doubt but God will answer our Desires, if reasonable and just. But then follow the Advice of St. *James*, to *ask in Faith, nothing wavering; for he that wavereth, is like a Wave of the Sea, driven with the Wind, and tossed. For let not that Man think he shall receive any thing of the Lord.* To pray without Faith, is to play the Jest with God, and deride him, to distrust his Power, or disbelieve his Goodness; and he who renders himself thus offensive to God, may rather expect his Prayers should bring down a Curse than a Blessing. Therefore when thou prayest, trust in the Power and Goodness of God, and shelter thy self under the Shadow of his Wings, knowing that good Prayers are the Keys of Heaven, which unlock, and let us into the Treasures of God. *Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.*

Fourthly, Be sure to humble thy self to the lowest Degree, by confessing the Guilt of your Sins, and how unworthy you

you are to come into the Preſence of God: By this you will aſcribe the Glory to him, and for ſuch Humiliation he will exalt you. The Publican, for abaſing himſelf, went away rather juſtified in the ſight of God, than the proud Phariſee, who boaſted ſo much of his good Works, as Faſting twice a Week, giving Alms to the Poor, and not doing as that Publican had done. *Whoſoever humbleth himſelf, ſhall be exalted; but he that exalteth himſelf, ſhall be abaſed*: and with good Reaſon it may be expected; for when we have done all we can, we ſhall be but unprofitable Servants. Now what Reaſon an unprofitable Servant has to boaſt, goes beyond human Conception. Therefore when thou prayeſt, be not conceited, or pretend to boaſt of your good Works, but rather ſmite thy ſelf upon thy Breaſt, as did the poor Publican, ſaying, *God be merciful to me a Sinner*; and you may ſooner expect to be juſtified in the ſight of God, for a Publican's Humility, than a Phariſaical Pride.

Fifthly, Be inſtant with God in Prayer, knowing *that Men ought always to pray, and not to faint.* For *ſhall not God avenge*

avenge his own Elect, which cry Day and Night. Tho' God may ſometimes delay anſwering the Prayers of his People, to try their Faith and Conſtancy, yet they ſhall not go unrewarded; *For his Eyes are upon the Righteous, and his Ears open to their Prayers.* Thou mayſt then be aſſured thy Petitions, either ſooner or later, ſhall be heard and anſwered.

But that you may be the ſooner heard, forget not, in the ſixth and laſt place, to return Thanks for all the Favours and Mercies you have received. For nothing can be more acceptable to God, than a grateful Acknowledgment of his Mercies to us; to be ſure, God who delights in doing Good to his People, can't but be pleas'd to hear of their well-doing; and therefore will never ſtop his Ears againſt the Acknowledgment of thoſe Mercies which are the Means of their Well-fare and Happineſs. Remember therefore never to conclude your Prayers without making a grateful Acknowledgment of the manifold Bleſſings God has beſtowed upon you; and you need not fear but he'll make you a ſuitable Reward.

Pious

Pious Ejaculations upon ſeveral Occaſions.

As ſoon as ever you awake in the Morning.

I Laid me down and ſlept: I awaked, for the Lord ſuſtained me.

My Voice ſhalt thou hear in the Morning, O Lord, I will direct my Prayer unto thee, and will look up.

Cauſe me to hear thy loving kindneſs in the Morning, for in thee do I truſt; cauſe me to know thy way wherein I ſhould walk, for I lift up my Soul unto thee.

Before your Evening Prayer.

Let my Prayer be ſet forth before thee, as Incenſe; and the lifting up of my Hands, as the Evening-Sacrifice.

When you go to Bed.

I will lay me down in peace, and ſleep, for thou, Lord, only makeſt me dwell in ſafety.

When

When God has been kind to you after any Sin committed.

Bleſs the Lord, O my Soul, and forget not all his Benefits;

Who forgiveth all thine Iniquities, who healeth all thy Diſeaſes.

Who redeemeth thy Life from Deſtruction, who crowneth thee with loving Kindneſs, and tender Mercies.

When thou haſt confeſs'd thy Sins, and obtain'd Forgiveneſs, and art become a new Creature.

I acknowledge my Sin unto thee, and mine Iniquity have I not hid: I ſaid, I will confeſs my Tranſgreſſions unto the Lord, and thou forgaveſt the Iniquity of my Sin.

O Lord, thou haſt brought my Soul from the Grave, thou haſt kept me alive, that I ſhould not go down to the Pit.

When you are afflicted with Grief or Sickneſs.

O Lord, rebuke me not in thine Anger, neither chaſten me in thy hot Diſpleaſure.

Have mercy upon me, O Lord, for I am weak: O Lord, hear me, for my Bones are vexed.

If your Affliction be great and laſting.

How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy Face from me?

When oppreſs'd or diſgrac'd by another.

Deliver me, O Lord, from the evil man; preſerve me from the violent man.

Keep me, O Lord, from the Hands of the wicked; preſerve me from the violent men, who have purpoſed to overthrow my Goings.

In time of Joy.

I will ſing of the Mercies of the Lord for ever: with my Mouth will I make known thy Faithfulneſs to all Generations.

Upon the Lord's-day.

Let the Words of my Mouth, and the Meditations of my Heart be acceptable in thy ſight, O Lord, my Strength and Redeemer.

Thoſe that be planted in the Houſe of the Lord, ſhall flouriſh in the Courts of our God.

At the Communion.

Thou preparest a Table before me, in the preſence of mine Enemies; thou anointeſt my Head with Oil, my Cup runneth over.

For Spiritual Comfort.

Unto thee, O Lord, do I lift up my Soul; O my God, I truſt in thee, let me not be aſhamed, let not mine Enemies triumph over me.

After

After Wrong and Diſgrace received.

As with a Sword in my Bones, mine Enemies reproach me, while they ſay unto me, Where is thy God?

My Fleſh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever.

A Prayer for Sunday Morning.

O Eternal God! Maker of Heaven and Earth, who in ſix Days didſt create all things out of nothing, and reſted the Seventh Day, ſetting the ſame apart as a Day of Reſt, and to be kept holy by all Men, and threatning ſevere Puniſhments to thoſe who profane thy Sabbath; who haſt alſo appointed the Miniſters of thy Church upon this Day to deliver unto us thy ſacred and divine Truths: Grant unto me, O Lord, ſuch a Portion of thy Grace, that I may be able truly to obſerve this Day, as in Duty bound, ſpending

ſpending every part thereof to thy Praiſe and Glory. And that I may not be backward in this, prepare my Heart to hear thy Word with ſuch a due and ſerious Attention, that I may not only be a Hearer, but alſo a Doer of thy Word; ſo that I may ſay, It was good for me that I went into the Houſe of the Lord. Pour out thy Holy Spirit upon me, that I may pray unto thee with a full Faith and Aſſurance of obtaining thoſe things that are needful for me; and do thou, out of thy gracious Mercy, vouchſafe to hear me. And as I pray unto thee for my ſelf, ſo likewiſe for all thy People: Bleſs the whole Race of Mankind, convert all *Jews*, *Turks*, Hereticks and Infidels, bring them over unto thy true Church, that we may all with one Heart, and one Mouth, praiſe and magnifie thy holy Name, ſo that the Kingdoms of the World may become the Kingdoms of thee and thy Chriſt. Deliver *Sion* out of all her Afflictions; ariſe, O Lord, and cauſe thine Enemies to flee before thee. Bleſs all Chriſtian Kings, Princes and Governours, eſpecially thy Servant, but our Dread Sovereign Queen *Anne*, pre-

preſerve and keep her againſt all her Enemies, and make her a further Inſtrument of doing good in this Land. And after a long and happy Reign here, crown her with a Crown of everlaſting Glory in the World to come. Bleſs the Miniſters and Diſpenſers of thy holy Word and Sacraments, eſpecially, O Lord, bleſs thy Servant from whom I am this day to receive thy holy Word, and grant that it may be effectual, not only to my Salvation, but the Salvation of all them that hear him. Let every Soul aſſembled before thee, return home experiencing thy Power and Goodneſs; ſo that we may be able by Experience to ſay, It is not in vain for us to wait upon the Lord. Bleſs all thoſe that are afflicted in Mind, Body or Eſtate; direct fit and proper means for their Recovery, that they may once more aſſemble before thee in thy Congregation to praiſe thy holy Name. And if, O Lord, the time of any one's Diſſolution be at hand, fit and prepare them for it, that when they depart hence, they may enter into thy everlaſting Kingdom. Bleſs all my Relations, Friends, Benefactors and Acquaintance.

quaintance. And do thou, O Lord, in thy Mercy, adminiſter unto every one of them what thou knoweſt to be neceſſary for them, ſo that they may live to thy Praiſe, and at laſt obtain their Salvation. And, Lord, I beſeech thee to accept of this my Morning Sacrifice of Prayer and Thankſgiving for all thy Mercies from time to time conferred upon me, but above all, for thine inеſtimable Mercies in the Redemption of the World thro' our Lord Jeſus Chriſt, for the Means of Grace, and for the Hope of Glory; for his meritorious Birth and Incarnation; for his moſt precious Death and Burial; for his glorious Reſurrection and Aſcenſion, and for the coming of the Holy Ghoſt; for all thy holy Saints and Servants departed this Life in thy true Faith and Fear, beſeeching thee to give me Grace ſo to follow their Example, that with them I may be made Partaker of thy heavenly Kingdom: And all for the alone ſake of thy dear Son Jeſus Chriſt the Righteous; in whoſe moſt holy Name, and comprehenſive Words I farther call upon thee, ſaying as he himſelf hath taught, OUR FATHER, &c.

ME-

MEDITATIONS.

NO ſooner had God created this World, by which he has given a ſufficient Proof of the Divine Exiſtence, but he ordained the Seventh Day, which was the firſt Day of Reſt from the Creation, to be kept holy unto him, that we Mankind might frequently acknowledge and commemorate thoſe Divine Favours, which Man had then, and was for the future to receive from him. For he had not only made him the beſt of his Creatures here below, as being like unto him, for he carried the Image of God; but gave him this World for his Habitation, with a full Power over every thing belonging hereto. And tho' Man, after this, turn'd ungrateful and rebellious, by which he was at Enmity with God, yet the Divine Goodneſs to reconcile Man unto him again, ſent his only begotten Son to die for the Sins of this World, that his innocent Blood might waſh away our Guilt. In reſpect to theſe great Mercies, the Injunction laid upon us, is eaſie and reaſonable. And therefore

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we ought not only on this day to ceaſe from our ordinary Labours, but ſpend the whole Day in Works of Piety and Devotion, in hearing and reading the Holy Scriptures, which are the lively Oracles of God; in Prayers and Thankſgivings; in Divine and Sacred Meditations, eſpecially being mindful of the Favours and Mercies we daily receive from him. But Man conſiſting of a Body as well as of a Soul, which muſt be taken care of in this World, and cannot always be ſearching the Scriptures, which are to direct and guide him, God hath inſtituted ſuch an Order of holy Men, whoſe immediate buſineſs is both to know and interpret the Holy Writ; and to whom he will give a double Portion of his Spirit, that they may be the better able to inſtruct and teach his People now committed to their Charge; And therefore do ſtrictly obſerve the Solemnities of this Day by Prayers and Sermons, and a due Adminiſtration of the Holy Sacrament, as often as Occaſion ſerves. So that nothing more remains, but for us to frequent the Church where we may both learn and perform our Duty: But let

us not forget to implore the Divine and Heavenly Grace to concur with our pious Diſpoſition, ſo that the Seed ſown among us, may ſpring up, and bear Fruit an hundred-fold, *Luke* 8. 8. And as we are not created altogether for our ſelves, but to do good to each other, ſo Chriſtian Charity obliges us to pray for all Men, whether *Jew*, *Turk*, Heretick or Infidel, that they may be converted, and brought into the Fellowſhip of Salvation. And if we are obliged to pray, even for the Enemies of Chriſtianity, much more for thoſe who not only profeſs Chriſt and his Doctrine, but do what lies in their Power to promote it, particularly our moſt Gracious Queen, to whom by the Ties of Conſcience we owe a Faithful and Loyal Obedience, and under whoſe Protection and Encouragement we enjoy the beſt of Religions. And as we expect to be quietly and godly governed under her, and to have Juſtice indifferently miniſtred unto all of us by ſuch as are put in Authority under her; ſo doth Intereſt as well as Religion oblige us to ſend up our Prayers for the Proſperity of Her, and Her Miniſters.

niſters. Nor are we here to omit the Clergy, by whoſe Inſtructions we are taught to do theſe good Offices. And as Gratitude calls us to pray for the Welfare and Succeſs of them, ſo doth natural Affection bind us to the ſame for our Relations, Friends and Acquaintance. And as Praiſes muſt of neceſſity be join'd to Prayer to compleat and perfect this Duty, ſo muſt we never conclude without a grateful Acknowledgment of thoſe ineſtimable Mercies we have received, as the Redemption of the World, which was effected only by the meritorious Death of Jeſus Chriſt, thro' which he took away the Sins of the whole World; his glorious Reſurrection and Aſcenſion, by which he overcame Death, and procured us a Hope of Immortality, by the ſending of the Holy Ghoſt to comfort and aſſiſt us; and for the exemplary Life and Death of Saints and Martyrs, for our further Encouragement. Thus having made a grateful Acknowledgment of the Divine Favours and Mercies beſtowed upon us, we may with greater Aſſurance call God OUR HEAVENLY FATHER.

A Prayer

A Prayer for Sunday Night.

O Almighty and Everlasting God! I thy poor sinful Creature, do this Evening prostrate my self before thee, tho' unworthy of the least of thy Mercies, by reason of those manifold Sins which from time to time I have committed against thee. Yet because thou hast given Freedom to the worst of thy Creatures to come unto thee for Mercy and Pardon, and that not only by Invitation, but Command, in Obedience thereunto I approach thy Divine Presence, humbly beseeching thee to pardon all my gross and heinous Crimes however committed, either in Thought, Word or Deed. And this not only for my sake, who am afraid to ask the least Favour, but for the sake of thy Son Jesus Christ, who died to take away the Sins of the whole World, and reconcile Man again to his heavenly Father. Bless, O Lord, the Word which I have heard this Day, that it may be effectual to the End which thou hast appointed it, the Salvation of my Soul, and the Souls of all thy People. Bless

all Christian People however distress'd, or where-ever dispers'd, do thou by thy Divine Power comfort and relieve them, and in thy own good time set them free from all their Troubles. Bless our most Gracious Queen, whom thou hast set over us; do thou still preserve Her, and make Her a further Instrument of our Good, and thy Glory. Let not any Weapon formed against Her prosper, but discover all the Plots and Contrivances of Her Enemies, and make them ashamed of their base and unworthy Actions. Assist Her most Hononourable Privy Council, and all other Magistrates and Governours: Grant that every one of them in their several Places and Stations may serve truly and faithfully to the Good of the Church, the Safety of her Majesty, and the Welfare of Her Subjects. Bless the Ministers and Dispensers of thy holy Gospel, pour down upon them thy holy Spirit, that they may know how to distribute thy Word, to the Eternal Good of thy People, and the setting forth thy Honour and Glory. Since all are subject to Mortality, the Learned as well as the Unlearned, water with thy hea-

heavenly Benediction all Schools of Ingenuous Literature, and Pious Education, especially our two Famous Universities; And grant that from these Fountains may issue forth such pleasant Streams, as may refresh and comfort the City of our God. Bless my Relations, Friends and Acquaintance, that they may live to thy Glory, and the Salvation of their own Souls. And since the Night is drawing near, and I am about to take my Rest, watch over, and defend me from the Dangers of this Night, that I may rise in safety, and once more endeavour to live in thy Fear, and to thy Glory. Accept of these my Prayers, with my Praises and Thanksgivings for all thy Mercies from time to time conferred upon me; for the Mercies of the Day past, both Spiritual and Temporal, but above all, for Jesus Christ the Righteous, thy only Son, and Man's only Saviour. Thy Love and Kindness sufficiently assure me, that upon Repentance, and the Merits of thy Son Jesus Christ, thou wilt accept of me for thy Child, and with greater Assurance I may call upon thee, saying, OUR FATHER, &c.

Meditations on Sunday Night's Prayer.

AS God hath commanded us to ſhew Compaſſion and Forgiveneſs to ſuch as have injur'd or offended us, ſo will he have Mercy upon all ſuch, who with unfeigned Repentance, and Sincerity of Heart, come unto him, forgiving Iniquities, Tranſgreſſion and Sin. Let us but turn away from the Wickedneſs we have committed, and do that which is lawful and right, our Souls ſhall be ſaved alive. And tho' our Sins be as red as Scarlet, they ſhall be as white as Snow; tho' they be like Crimſon, yet they ſhall be as Wool. But when with Prayer we approach the Preſence of God, we muſt behave our ſelves with all the cautionary Prudence that ſo ſerious and weighty a Buſineſs requires, carrying our ſelves with Meekneſs, Submiſſion and Reverence, endeavouring to be rather juſtified by the Publican's Humility, than rejected thro' a Phariſaical Pride. And therefore we ought, as the Prayer expreſſes, to proſtrate our ſelves, or fall down before God to ask Pardon for our groſs and heinous

heinous Crimes; through the Merits of Chriſt Jeſus, who died to take away the Sins of this World. Such Humility will draw down Mercy from our heavenly Father, who is full of Pity and Compaſſion. For whoſoever humbleth himſelf, ſhall be exalted; and he that exalteth himſelf, ſhall be abaſed.

Having now made a Reconciliation by a hearty and ſincere Confeſſion, it may not be unſeaſonable to begin our Requeſts unto God for ſome Spiritual Bleſſing, particularly to bleſs the Word which we have this Day heard with our outward Ears; that with his Grace he would ſo graft it in our Hearts, as to bring forth in us the Fruits of good Living, to the Praiſe and Honour of his holy Name, and the Salvation of our own Souls.

As there is no compleat Happineſs on this ſide of the Grave, but we are all ſubject to Afflictions and Miſfortune, ſo ought thoſe, who at the preſent are free from ſuch, pray for the Deliverance of all thoſe who are involved in any Troubles, however diſtreſſed, or wherever diſperſed. For St. *James* tells us, *the Prayers of the Faithful ſhall heal*

the Sick, and raiſe up him that is falling. But though our Prayers at preſent may do them no good, yet they'll do them no harm, but will ſhew our Chriſtian Love and Charity, for which God will reward us, and in his own good time ſet them at Liberty: And it may ſo fall out, that we may hereafter ſtand as much in need of them, as they want us at the preſent. As I have ſhewn you, that both Obedience and Intereſt tie us to wiſh well for the Queen, under whoſe Government we muſt live, either miſerable or happy; ſo nothing can we deſire, that will tend more to Her Welfare and Security, than the Converſion and Diſappointment of Her Enemies, whether publick or private, that God would be pleaſed to abate their Pride, aſſwage their Malice, and confound their Devices, which if it ſhould pleaſe God once to grant, would free Her from all Fears abroad, and Jealouſies at Home. Since Religion which makes both Prince and Subject happy, cannot be ſupported without good and able Divines, and theſe ſubject to Mortality like other Men: the next thing we have to do, is to pray for the flouriſhing

riſhing Succeſs of the Univerſities, from whence theſe come; that they may ſend forth ſuch fit and able Perſons, that the Plenty of the Harveſt may not be loſt through the want and ſcarcity of Labourers. As Self-intereſt and our own Welfare teach us to pray for publick Perſons, ſo particular Love and Charity w'ont let us omit our near Relations and Acquaintance, to whom, no doubt, every good Man wiſhes Health and Happineſs; and when can we wiſh it more than at Prayer, where we have the opportunity of asking any thing of him, who has a full Power to give what he pleaſes.

But ſince Night is come on, when Man muſt take his natural Reſt, and then cannot ſtand upon his Guard, and ſtill continues in Danger either of Death or Sickneſs, Thieves or Fire, what ſafer Remedy can we take, than recommending our ſelves to God's Protection, by whoſe Permiſſion all theſe Miſcaſualties happen? But that we may the more engage his Favour, let us not forget, but remember to give him Thanks for the Mercies we have received this Day, both Temporal and

Spiritual: And laſt of all conclude with a thankful Remembrance of God's merciful Kindneſs in redeeming the World through his Son Jeſus Chriſt, when we leaſt of all deſerv'd it; at which wonderful Kindneſs, both Angels and Archangels, with all the Hoſt of Heaven do juſtly ſtand in Admiration.

A Prayer for Monday Morning.

MOſt gracious God and heavenly Father, who ſitteſt in the higheſt Heavens, and yet humbleſt thy ſelf to behold us! *What is Man* then *that thou art ſo mindful of him, or the Son of Man that thou viſiteſt him? Thou haſt made him a little lower than the Angels, and crowneſt him with Glory and Honour*; for which we ought all to praiſe and magnifie thy holy Name: But more particularly do I give thee Thanks, as in Duty bound, for my laſt Night's Preſervation, for the ſweet Sleep and comfortable Reſt, which thro' thy gracious Protection I have enjoy'd; And that thou haſt again ſuffered me to

to ſee the Morning-light, the Workmanſhip of thine own Hand. Keep and defend me this Day from all my Enemies, either Spiritual or Temporal, and let me live ſo to day, that if I die to morrow, I may appear in thy Favour; and in order thereto, forgive me all my great and ſmall Sins which I have committed againſt thy Divine Majeſty; aſſiſt me with thy Grace, that I may truly repent and forſake them all. And as I have heretofore ſerved divers Luſts and Pleaſures, grant that Sin may now become odious unto me, that I may for the future order all my Actions to thy Glory and Praiſe. Go forth with me, I beſeech thee, this Day; proſper me in all my Undertakings, ſo that as long as thou art with me, I may overcome the Temptations of the World, the Fleſh and the Devil. Bleſs the Queen's moſt Excellent Majeſty, all Governours and Magiſtrates, Nobility, Gentry and Commons. Bleſs the Miniſters of the Goſpel, and all others, whether high or low, rich or poor, that all may ſo live, as thou mayſt be glorified, and they edified, and all for Jeſus Chriſt, in whoſe Name and Words I farther call

upon thee, ſaying, OUR FATHER, &c.

Meditations on Monday Morning's Prayer.

HOw much ought we to adore and admire the Goodneſs of God, whoſe Seat is in the uppermoſt Heavens, yet he condeſcends ſo low as in Kindneſs to behold us poor ſinful Creatures, who, inſtead of Mercy, deſerve Wrath: As he firſt manifeſted his Love unto us in making Man but one Degree below the Angels, his heavenly Companions, ſo he continues it in ſupplying our Wants and Neceſſities, and he will always remain the ſame; for he will at laſt ſet a Crown of Glory upon our Heads. And therefore how ought we to praiſe his Name for theſe great and manifold Mercies which we have and ſhall receive, eſpecially that which remains ſo freſh in our Memory, our laſt Night's Preſervation, when we all might have been deſtroyed, and not one of us remain alive: But bleſſed be God, we have the Opportunity once more to make our Peace with Prayer unto him; and that we may not fall again,

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we ought to beg his Divine Aſſiſtance againſt the Temptations of the Fleſh, the World, and the Devil, who is always ready to ſet us at Enmity with God; and deſire further, that Sin, which before was ſo pleaſant, may now become odious unto us. But in order to the reception of Grace, we ought to beg pardon for all paſt Sins, and invocate God to purge our Souls from all manner of Uncleanneſs, ſo that Satan may have no part in us, and that we may become clean Veſſels fit to receive this Holy Bleſſing. By theſe, and theſe means only ſhall we live prepared to die, and die in hopes thro' Chriſt of living again. But ſince Providence is concern'd in Things Temporal as well as Spiritual, for all things are his; ſo ought we to beg a Bleſſing upon our juſt and honeſt Undertakings in the Buſineſs whereunto we are call'd, that being ſucceſsful herein, we may be the better able to do good in this World; that we may be Fathers to the Fatherleſs, Husbands to the Widows, and Relievers of the Poor and Deſtitute; for which good and charitable Acts, we ſhall never want in this World, and hereafter purchaſe to ourſelves a Crown of Glory.

A Prayer for Monday Night.

MOſt gracious God and Everlaſting Father, whoſe wonderful Goodneſs and Mercy have preſerved me this Day; I beſeech thee, according to thy accuſtomed Goodneſs, to watch over me this Night. Keep and defend me from all thoſe Evils which, without thy gracious Protection, would happen unto me. Hide me under thy Wings, that I may lie down and riſe again in Safety, and give that Praiſe and Glory to thy holy Name, to which alone they belong. Nor do I pray for my ſelf alone, but for all thoſe which thou haſt commanded us to pray for; for the Queen's moſt Excellent Majeſty, and all other ſubordinate Governours, and grant that every one of theſe in their ſeveral Places may truly and faithfully ſerve thee, remembring the great Account which they muſt one day make. Bleſs the Clergy of this Land, that by their Life and Doctrine they may ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sraments. Bleſs the Gentry and Commons of this

Nation, with all my Friends, Relations, Benefactors, and Acquaintance, with thoſe that are afflicted in Mind, Body or Eſtate; diſperſe thy Favours to all, according to their ſeveral Neceſſities; and all for Jeſus Chriſt's ſake, who hath taught me thus to ſay, OUR FATHER, *&c.*

Meditations on Monday Night's Prayer.

'TIS no wonder that we call God Gracious, when he preſerves and keeps us, tho' we daily and hourly ſin againſt him. For ſo long as we carry this Corruption of Nature about us, we are continually ſubject to relapſe and fall again into our former Sins. God therefore knowing theſe our natural Infirmities, is ſo kind as to continue, and not withdraw his Mercies from us. He will aſſiſt and help us, if with Sincerity, and without Hypocriſie, we come unto him. The *Iſraelites* called upon him, and were delivered, they put their Truſt in him, and were not confounded. And ſince God alone has Power to preſerve, or to deſtroy both Body and Soul, he alone ought to be feared: To whom

whom can we better recommend our ſelves for Safety and Protection? We ought then, as the foregoing Prayer expreſſes, deſire of him to hide and ſhelter us under his Wings; ſo that the Devil, our Eenemy, may have no Power over us, nor approach to hurt us. And under this his gracious Protection ſhall we reſt ſafe and ſecure from all Dangers, which this Night might otherwiſe bring upon us. But then, as God is mindful of us, ſo ought not we forget theſe Mercies, but give him that Praiſe and Honour which in Right and Juſtice belong unto him; and not to be upbraided with Ingratitude, as were the *Iſraelites*, when they deſerted God, and ſlighted his Favours; who were worſe than the Ox that knoweth his Owner, and the Aſs that forgetteth not his Maſter's Crib, *Iſa.* 1. 3.

A Prayer for Tueſday Morning.

O Moſt gracious Father, and great Benefactor, whoſe Reſidence is in the higheſt Heavens, where thouſands and ten thouſands of Angels, Cherubims and Seraphims do continually attend thy Throne; I cannot but admire thy great Goodneſs, O Lord, that for all this thou doſt humble thy ſelf ſo much as to take care of ſo poor and worthleſs a Creature as Man, who can make no ſuitable Return for thy Mercies, nothing but a bare acknowledgment of them; for which, O Lord, I give thee my unfeigned Thanks, eſpecially for my laſt Night's Protection, beſeeching thee to continue thy Favour towards me this Day. Keep me from all manner of Sin, protect me from all Accidents or Misfortunes that may happen unto me. Proſper all my juſt and lawful undertakings, ſo that all may be for my Good, and thy Glory. And with me, O Lord, remember all thy People, whether afar off, or near; ſupply them with whatſoever thou ſeeſt needful for them; and this for Jeſus Chriſt's

Chriſt's ſake, thy only Son, and my only Saviour, who hath taught me when I pray, thus to ſay, OUR FATHER, *&c.*

Meditations on Tueſday Morning's Prayer.

NOtwithſtanding God has all the Delight and Charms which Heaven can entertain him withal, yet theſe will not divert his Thoughts from us poor ſinful Creatures, who are daily wandring about the Earth, and can find no Reſt but in him: The Angels and Archangels, the Cherubims and Seraphims are continually crying unto him, Holy, holy, holy Lord God of Sabbaoth, he is ſtill mindful of us. Tho' a glorious Company of Apoſtles, and a goodly Fellowſhip of Prophets, with a Noble Army of Martyrs, do unanimouſly ſing Praiſes unto him; yet all this, tho' never ſo raviſhing, does not remove him from us, but he moſt willingly hears our Prayers. And truly, if we conſider the little Reaſon he has to be ſo kind, we may juſtly ſtand in Admiration; for do we all we can, we ſhall make no ſuitable Return, and at the

the beſt ſhall be but unprofitable Servants. But we are ſo far from doing what lies in our Power, that we are not only in our Duty remiſs and negligent, but daily provoke him thro' a continued Courſe of Sin. But as Chriſt came to call Sinners to Repentance, ſo the infinite Goodneſs of God ſtill continues to pardon them alſo. And as we daily ſin, ſo he daily invites us to Repentance. Let us then turn from the Wickedneſs we have committed, and praiſe his holy Name for this his merciful Kindneſs, ſo that we may the better thrive in our worldly buſineſs, and not like the Men of *Gibeah*, Judg. 20. be deſtroyed for our Sins: For God is able to keep us from falling, and preſent us faultleſs before the Preſence of his Glory. To whom be Glory and Majeſty, Dominion and Power, both now and ever. *Amen.*

A Prayer

A Prayer for Tueſday Night.

O Moſt gracious and merciful God, full of loving Kindneſs thou art to poor ſinful Man, daily heaping thy Mercies upon him. But Lord, what have we, vile Duſt and Aſhes, made of all thy Mercies and Favours? How unworthily are they every Day abus'd? So that we may wonder thou art ſo favourable to continue them on. But, Lord, ſince thou haſt declar'd thy ſelf a God merciful and gracious, forgiving Iniquities, Tranſgreſſion and Sin, ſo pardon the many and fooliſh Sins which I have this Day been guilty of; do thou, for Jeſus Chriſt's ſake, the Son of thy Love, and the Saviour of the World, grant me a Share in that Pardon, which he by his meritorious Death and Paſſion, hath procur'd for all repenting Sinners. And as thou haſt preſerved me this Day, ſo do thou in like manner protect me this Night from all manner of Evil or Misfortune; and not only me, but all thy People throughout the whole World; and grant that we may all ſo live in this World, as that we may live with thee

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in the World to come: And all this thro' the alone Merits of Jesus Christ the Righteous, who in Compassion to our human Infirmities, hath taught us, when we pray, to use these Words, OUR FATHER, *&c.*

Meditations on Tuesday Night's Prayer.

LEt us consider the small Improvement we have made of the Mercies of God, and I doubt we shall give him but small Encouragement to continue them on: Can we say the greatest of them has had the least Influence over us to reclaim us from Sin. Nay, so ungrateful are we, that we frequently turn them into Abuse and Contempt. How many destroy their Health by Sin and Debauchery, while others spend plentiful Estates thro' Intemperance and Luxury. Tho' God should rain down Manna, and cover the Earth with Quails, that Man might eat without the Sweat of his Brow; I am afraid our great Benefactor would have as much Reason to say as he did on the like Occasion; *How long refuse ye to keep my Commandments, and my Law?* Exod. 16. 28. Indeed

deed no Man can live without Sin, for we are every Day guilty of many fooliſh ones, as the Prayer expreſſes; for which we ſhall be pardoned thro' the Merits of Chriſt. But then we do not only commit ſuch, which we cannot help, but wilfully run into thoſe, which our own Endeavours, and the prevalent Grace of God would prevent. And for theſe nothing but a ſincere Repentance will appeaſe the Anger of God. As God is kind to continue his Favours upon us, and does not cut us off in our Sins, but ſuffers us with our Prayers to come unto him; ſo muſt we be hearty and ſincere, elſe Juſtice will follow cloſe at our Heels; for the ſame Hand which ſent down Manna to feed *Iſrael*, ſent Fire and Brimſtone to deſtroy *Gomorrha*.

A Prayer

A Prayer for Wedneſday Morning.

O Eternal Lord God! who of thy great Mercy and Goodneſs, haſt brought me to ſee the Light of another Morning, and haſt not ſuffered me to ſleep the Sleep of Death, for which thy holy Name be bleſſed and praiſed. It is, O Lord, a wonderful Mercy of thine, far beyond my Deſerts, that thy diſtinguiſhing Favour hath marked me out for one of thoſe whom thou wouldſt bring to ſee this Morning Light. And whereas thou mighteſt have juſtly cut me off with many others, yet thy loving Kindneſs ſpared me; and when I deſerv'd Puniſhment, thy Thoughts enclin'd to Mercy. This alone freed me from utter Darkneſs, and retriev'd me to the Land of the Living; and therefore have once more the Opportunity of praiſing thy moſt holy Name. Accept, O Lord, of this my Morning Sacrifice, beſeeching thee to hear my humble Petition in behalf of my ſelf, and all ſuch as I ought to remember in my Prayers. Grant us all things needful, both for Soul and Body, particularly thy

thy Grace, of which we may make a right Uſe, and good Improvement, ſo that it may be for our Eternal Good, and thy Glory: and all for his ſake, who gave himſelf for ſinful Man: In whoſe moſt holy Name, and comprehenſive words, I further call upon thee, as he himſelf hath taught us, OUR FATHER, *&c.*

Meditations on Wedneſday Morning, &c.

GOd has now ſpared us to the middle of the Week; by this time our Eyes may be open'd, and conſidering all the Dangers we have eſcaped, and the Mercies we have received, they may poſſibly make ſome ſmall Impreſſion upon our obdurate and ſtony Hearts. Many have been cut off ſince the beginning of this Week, and can we ſee any thing in our ſelves that has caus'd God to be ſo favourable unto us, as to mark us out among thoſe who ſhould live to ſee this Day? Is not this a great Encouragement for us to amend our lives, that the Divine Goodneſs may ſee the Mercies he has beſtow'd upon us are not quite loſt, but have been of ſome

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Uſe and Service? That they have been the means of our Recovery from Death to Life, and prevented us from being caſt into utter Darkneſs. I hope it may not be improper to remind you what our Saviour this Day underwent for us; who was betrayed into the Hands of his cruel and barbarous Enemies, and that by the Treachery of one of his own Diſciples. Under what Pain and Sorrow did he labour, before they took him, when in an Agony he prayed ſo earneſtly, that the Sweat fell from him like drops of Blood; and afterwards how ſhamefully was he abus'd, being buffeted and beaten, derided and laugh'd at, with many other blaſphemous things. Let the Remembrance of theſe Sufferings, with the Mercies we daily receive, divert us from our daily Sin; ſo that being purged from all Uncleanneſs, we may offer up our Bodies, which are the Temples of the Holy Ghoſt, a pure, holy, lively and acceptable Sacrifice unto God: And without doubt he'll accept this our Morning Sacrifice of Prayer and Thankſgiving.

A Pra er

A Prayer for Wedneſday Night.

MOſt gracious God and merciful Father, who doſt from time to time continue thy wonted Favours to unworthy Mankind, who haſt commanded us to call upon thee, and promis'd to hear our Petitions, if put up in thy Son's Name; I thy unworthy Servant do this Evening preſent my ſelf unto thee, confeſſing my Wretchedneſs, but truſting in the Merits of thy Son Jeſus Chriſt. Pardon my Many and crying Sins, and let them be waſh'd away by his Blood, and not hereafter be remembred in thy Book. Give me a true and unfeigned Repentance, with a perfect Abhorrence and Deteſtation of Sin, that I may hereafter dwell with thee in thy Kingdom. Protect and defend me this Night from all Dangers whatſoever, and grant that I may riſe to give thee my Morning Sacrifice of Praiſe and Thankſgiving, thro' Jeſus Chriſt my Lord and Saviour; in whoſe Name, and for whoſe ſake alone, I beſeech thee to bleſs all Degrees and Orders of Men, whether high or low, rich or Poor,

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giving them thy Grace ſo to live here, that they may live hereafter; and all for his ſake, who died to make us Righteous in thy ſight, and hath taught us thus to pray, OUR FATHER, *&c.*

Meditations on Wedneſday Night's Prayer.

THere is no Truſt to be put in any one beſides God; 'tis he alone, who keeps and preſerves us. And therefore Self-preſervation, the firſt Principle of Nature, teaches us to pay Obedience unto him. It is not the Strength of Man or Beaſt can deliver us, but they that truſt in God ſhall never be removed, *Pſal.* 125.

How ſtrict a Guard ſhould we keep over our Actions in the Day, to engage the Goodneſs of God to protect us in the Night. God has commanded us to call upon him, and has promis'd to hear our Petitions, if put up in his Son's Name; which Promiſe is to be taken conditionally, and not abſolutely: Our Souls ſhall be ſaved alive on this Condition, That we turn from the Wickedneſs we have committed, and do that which is Lawful and Right. As Chriſt

hath done his part, ſo there is a Duty enjoyn'd and laid upon us, which is to be done, before ever we can lay Claim to his Merits. He died for Sinners, but for ſuch only, whoſe Repentance and a holy Life ſhould entitle them to his Favours. And God himſelf confirmeth his Promiſes only to them that walk in his Ways, 1 *Kings* 2. 3, 4. Vain is it for us to offer up our Prayers unto him, if we reſolve to continue in a wicked Courſe of Life. For if we expect to reap any Benefit from them, Repentance muſt be the firſt Step, annexing thereto a good and holy Life. Being thus prepared, we may with Safety preſent our ſelves unto him, who will pardon our many and crying Sins, and grant us his Protection Day and Night.

A Prayer

A Prayer for Thurſday Morning.

O Eternal and ever-loving Father! whoſe extraordinary Kindneſs is daily manifeſted to the Sons of Men, and who haſt alſo renewed thy Love and Favours to me thy unworthy Servant, by preſerving me this Night, and raiſing me up again: Grant that this, and every Inſtance of thy Favour and Benignity may be effectual to draw me nearer unto thee, that I may no longer continue perverſe and rebellious, tranſgreſſing againſt thy holy and divine Laws. Let thy Mercies make ſo deep an Impreſſion upon my hitherto ſtubborn and obſtinate Mind, as to turn my Affections from all kind of Wickedneſs. And as I have in times paſt liv'd in Sin and Iniquity, ſo let me now delight in thy Law, and every Day more and more ſtudy to pleaſe thee. And in order thereto, protect me from all manner of Sin, and give me thy Grace to withſtand the Temptations of the Fleſh, the World and the Devil; ſo that all my Actions may tend to thy Praiſe, and my Salvation, and at laſt I may find by

Experience, to my Eternal Joy, it is not in vain for me to ſerve the Lord. Grant this for thy Son's ſake; in whoſe moſt comprehenſive Words I further call upon thee, ſaying, OUR FATHER, &c.

Meditations on Thurſday Morning's Prayer.

WE have liv'd now to ſee the greateſt part of the Week ſpent; 'tis ſuppos'd we have every Morning and Evening, according to the Form of this Book, offered up our Sacrifice of Praiſe and Thankſgiving, and for all this have every Day been guilty of many idle and fooliſh Sins: And yet the infinite Mercy of God hath ſpar'd us to ſee another Morning light, for which we ought to bleſs and magnifie his holy Name. And the Reaſons which have induc'd him to be ſo favourable, are the Difficulties we labour under, the Infirmities of a depraved and corrupted Nature, the cunning Inſinuations of Satan, who is daily going about like a roaring Lion, ſeeking whom he may devour; the Inſtigation of a lewd and wicked People which are ſo numerous

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in this World. All which make the Temptations the ſtronger, and us the more eaſie to be deluded: And when once trapan'd, 'tis very hard to get out. And therefore, as the Prayer ſays, we continue perverſe and rebellious, tranſgreſſing the Divine and Holy Laws. But notwithſtanding theſe Difficulties be ſo great, yet the extraordinary helps of Divine Grace, which will concur with our good Diſpoſitions, are ſufficient to raiſe us above the Temptations of either the Fleſh, the World or the Devil; and this hath he promiſed to give to all thoſe who with ſincerity call upon him. As God, in Conſideration of theſe Misfortunes, ſpares us ſo much the longer, ſo we have as many Opportunities of Salvation, as Importunities to Deſtruction. And therefore as we have been remiſs and negligent in our Duty the firſt part of the Week, ſo let us now be equally careful and diligent; for the longer we ſlight the Mercies offer'd us, the heavier will his Judgments fall when they come.

A Prayer for Thurſday Night.

O Holy and moſt merciful Father, I once more preſume to appear before thee for Mercy and Pardon; thou haſt always been ready to hear our Prayers, if we come unto thee with a ſincere and upright Heart: And this thou haſt ſufficiently ſhewn, not only by inviting, but commanding all People to pray unto thee, and ſeverely threatning thoſe who dare live in the Neglect of ſo great a Duty. But ſince the Greatneſs of my Sins has at the preſent prevented the ſucceſs of my Prayers, and that thou doſt not yet think fit to give me thy Grace for my Aſſiſtance againſt the Fleſh, the World and the Devil, becauſe I have hitherto ſo often refus'd it, and that when I do obtain it, I may ſet the greater Value thereon. Yet, O Lord, ſtrengthen my Faith and continue it firm and ſtedfaſt, that I may not fall into Deſpair, but ſtill truſt in thee, and believe my Prayers ſhall be heard, and my Requeſts granted when thou ſeeſt a fit and convenient time. Protect me, O Lord, from the Perils and Dan-

Dangers of the Night to come, that I may lie down and take my Reſt in ſafety, and riſe again to praiſe thy holy Name. Accept, O Lord, my Sacrifice of Praiſe and Thankſgiving for all thy Mercies from time to time conferred upon me, and ſo ſanctifie them unto me, that they may turn to thy Glory, and my Salvation; And all this for his ſake, who in his Goſpel hath taught me to ſay, OUR FATHER, &c.

Meditations for Thurſday Night's Prayer.

LEt us now examine our Actions of this Day, and ſee what Amendment we have made ſince our Morning's Reſolution, whether we have ſhun'd every Temptation; or if 'twas not to be avoided, whether we have, according to the beſt of our Abilities, withſtood it: And tho' we have been overcome, yet we ſhall be the more excuſable, having done what lies in our Power: For God ſometimes reſtrains his Grace, that we may the more earneſtly endeavour to obtain it, and ſet the greater Value thereon when conferred upon us. For having many times rejected and ſlighted

the favourable Offers he has made, his infinite Wisdom thinks fit sometimes to forbear, and by this makes us more sensible of the Kindness he has heretofore voluntarily offered, and which we labour now to get. But notwithstanding, if we continue on to know and do the Will of God, he will grant whatsoever we ask, 2 *Pet.* 1. 2. For as we profit in the Knowledge of God and Christ, so shall the Grace of God be multiplied unto us. Let us not be weary or faithless, because we do not immediately receive what we desire; for our Saviour, whose Prayers were, doubtless, more prevailing than ours, continued a whole Night in Prayer, *Luke* 6. 12. And as God has been so merciful to forbear his Punishments on us, we may with Patience wait his appointed time, who best knows when and how to bestow his Favours. But if we have been so successful, as to have obtain'd this Blessing of Divine Grace, which hath defended and kept us above our Temptations, we ought to be the more thankful unto God; and as he has preserved us in the Day, so is he able to protect us in the Night, to whom alone we ought to resign up our selves.

A Prayer for Friday Morning.

O God of all Power and Glory! who haſt preſerv'd me from the Perils and Dangers of the Night paſt, and raiſed me up to ſee another Morning's Light; do thou of thy great Mercy protect me this Day from all manner of Evil and Miſchief, and let thy Grace ſo reclaim me from Sin, that I may for the future live more to thy Praiſe and Glory, than I have formerly done. Let the Remembrance of thoſe Sufferings which our bleſſed Saviour underwent for me this Day, give me a true Senſe of thy great and wonderful Love to Mankind, that I may be aſhamed to tranſgreſs thy Laws, or ever again by a continued Sin offend thee. Let the nailing of his Hands and Feet to the Tree, the piercing of his Veins and Sinews with Iron, the painful and cruel Death, even the infamous Death of the Croſs, beſides the many Scandals and Reproaches which were caſt upon him, ſo awaken my ſleeping Conſcience from Sin, that I may not by my wicked Life deny him again, as he was denied before, and

crucifie him afreſh. Let the Remembrance of all this ſtir me up to a hearty and ſincere Repentance; ſo that the Blood of that immaculate Lamb, which was ſhed on this Day, may purge and cleanſe me from all my Sins, that I may be alſo fit to enter into his heavenly Kingdom, which by this meritorious Death he has purchas'd for all thoſe who will forſake their Sins, and believe in him; which do thou, O Lord, of thine infinite Goodneſs and Mercy grant, thro' Jeſus Chriſt our only Mediator and Advocate. OUR FATHER, *&c.*

Meditations on Friday Morning's Prayer.

WE ſee God has not yet withdrawn his Mercies from us, whether we have made any Improvement of them, or not, he is ſtill willing to try us; *for there is ſome Hopes in a Tree that is not cut down.* And if any thing will quicken and revive us, it muſt be a ſerious Reflection on what our Saviour has done for us this Day. As on *Wedneſday* he was betrayed into the Hands of his cruel Enemies, ſo now did they

they execute their bloody and malicious Design; for on this Day they crucified our bleſſed Saviour. His moſt precious Hands and Feet were nail'd to the Croſs; his moſt tender Veins and Sinews were with Iron pierced thro', and faſten'd to the Tree. 'Twas a Death lingring, and the Torment great and laſting; for Malefactors, who ſuffered this Death, hang'd till they periſh'd thro' Famine. Beſides, 'twas a Death infamous and ſcandalous, inflicted on none but thoſe for whom the other Puniſhments were too good. And as he was ſcoffed at in his Life, ſo to ſhew their laſt Act of Malice, they crucified him between two Thieves, one of which revil'd him, ſaying, *If thou be the Chriſt, ſave thy ſelf and us.* From the beginning of his Life to the laſt hour he ſuffer'd Reproach; and what brought this upon him, but the Greatneſs of our Sins; and can we now continue in them, when our Saviour deveſted himſelf of infinite Majeſty, and came down here to be ſlain by the Hands of cruel and barbarous Murderers. Let us therefore ſpend the Day in Faſting and Mourning for our Sins, and

and not by our daily Diſobedience provoke that God which has done ſo great and wonderful things for us, leſt his Love ſhould be turned into Hatred, and his Mercies into Judgments.

A Prayer for Friday Night.

O Moſt gracious and merciful Father! I moſt humbly thank thee for thy wonderful Mercies from time to time conferred upon me, particularly for the Mercies of this Day; That thou haſt carried me out, and brought me home again in Safety, and haſt alſo been graciouſly pleas'd to continue my Health and Strength: But above all, let me not forget to return thee my hearty and ſincere Thanks for that unparallel'd Act of Love and Kindneſs, which our bleſſed Saviour wrought for Mankind on this Day. And as he came into the World to die for Sinners, who ſhould repent of their Sins, and come unto him, and be ſaved; ſo, O Lord, bleſs me with the Dew of thy heavenly Grace, that I may forſake all my ſinful Ways,

Ways, and thro' the Merits of Chriſt our Saviour, come unto thee, the only living God. So that what he has done for me, and the whole Race of Mankind, may not be like Pearls caſt before Swine. And ſince, O Lord, thou haſt given me a Knowledge of thy heavenly Will, grant to me thy gracious Aſſiſtance, that I may be able both to perform and keep thy Divine Commands, that I may not, amongſt thoſe wicked Servants, be beaten with many Stripes, for knowing and not doing the Will of our heavenly Father. Grant this, O Lord, and whatſoever elſe thou ſeeſt needful for me, particularly thy gracious Protection from the Dangers of this Night; and all this for the alone Merits of thy Son Jeſus Chriſt our only Mediatour and Advocate, who hath taught me thus to ſay, OUR FATHER, &c.

Meditations on Friday Night's Prayer.

IF we did ſeriouſly reflect upon our Saviour's Sufferings on this Day, as the Meditations annex'd to the Morning Prayer direct us, we muſt preſently condemn our ſelves for perverting the End of this extraordinary Kindneſs; for whoſoever is ſo overcome of Sin, that he continues to live in Wickedneſs, and conſequently is a Servant unto it, deſtroys the Benefit of Chriſt's Incarnation, *&c.* tho' none are exempt from this Guilt, but all are Sinners, and therefore have need of a Saviour; yet they are the only Heirs, who by a ſincere Repentance, and a conſtant Faith intitle themſelves to his Merits. Chriſt came into the World for Sinners, not to continue them in their Diſobedience, but call them to Repentance, *Mat.* 9. 10, 11. Has God done all this, and will we do nothing of our ſelves? Muſt all his Favours and Mercies be like Pearls caſt before Swine? Our Reaſon tells us otherwiſe, and we have Senſe enough to know better things. But the more unhappy are we for knowing, and not doing

doing the Will of our heavenly Father. Let us then, in Obedience to the Divine Command, forſake all manner of Sin, which is ſo odious to God, and as he hath called and invited us into his moſt gracious Preſence, let us with an awful Senſe of our own Unworthineſs, and a grateful Acknowledgment of his Kindneſs, with all Humility, proſtrate our ſelves at his Feet, begging Pardon for what we have done, and deſiring his Aſſiſtance to prevent us for the future from committing any Offence which may raiſe his Diſpleaſure, and turn his Love into Hatred; ſuch Humility will the ſooner recommend us to his Protection: And as he has defended us againſt the Perils of the Day, ſo he is ſtill able to free us from the Dangers of the Night.

A Prayer for Saturday Morning.

O Eternal Lord God! I beſeech thee, of thy great Mercy and wonderful Condeſcenſion, to give ear unto the Supplication of thy poor and

unworthy Petitioner here proſtrating himſelf before thee this Morning, for thy Divine Aid and Aſſiſtance; Deliver me, O Lord, from that Roaring Lion, who daily goes about, ſeeking whom he may devour. Many are his cunning and deluding Inſinuations, and ſtrong are his crafty and bewitching Temptations: But thou art ſtill above the Devil, and can reſcue us out of the Tempter's Hand. Tho' thou didſt ſuffer *David*, a Man after thine own Heart, to fall by Temptation, yet thou gaveſt him an Heart to repent, and didſt raiſe him up again. And tho' *Peter* did once yield to Satan, ſo as to deny his bleſſed Maſter, yet he was ſorry for this his miſdoing, and repented of the Evil he had committed. Since then, O Lord, thou haſt ſo apparently ſhewn thy Power above all, enable me by that Power to withſtand the Temptations of the Fleſh, the World, and the Devil. But if, O Lord, I ſhall at any time fall thro' my own Weakneſs and Infirmity, do thou raiſe me up again, as thou didſt thy Servants before, that I may ſpend the Remainder of my Life to the Comfort of my Soul, and thy eternal Praiſe

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and Glory. Accept, O Lord, of these my Prayers and Praises for all thy Mercies vouchsafed unto me, particularly for my last Night's Preservation, and that not for my Deserts, but the Merits of thy only Son, who died for this World, and in Compassion to our human Infirmities, left this most excellent Form of Prayer, OUR FATHER, *&c.*

Meditations on Saturday Morning's Prayer.

IF we considered the many Temptations we labour under, and the innumerable Fallacies Satan has to decoy us, we should be the more earnest and constant in our Prayers towards God to deliver us from him. And that you may the better discover his insinuating Designs, I shall lay down the general Methods he takes, and the Means he makes use of to delude Mankind, which will evidently demonstrate the Necessity of Prayer. He suits his Temptations according to the various Dispositions and Tempers of Men. If we be inclinable to Covetousness, he unfolds all the alluring Enchantments of Riches,

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by telling us the vaſt Happineſs they will produce; tho' he mentions not one Word, that the haſtning to be rich, is the ready way to the loſing of a Man's Soul. The ambitious Man he puffs up with the Vanity of Honour, by ſetting forth how glorious a thing it is to obtain a great Name. The malicious Man he encourages in Revenge, and never lets him be quiet till he has executed his wicked Deſign. That Sin may go down the more pleaſant, he puts upon it a Colour of Virtue. As Covetouſneſs he makes go down under the Name of good Husbandry; Wantonneſs, an Effect of Youth; Extravagancy, an Argument of a genteel and liberal Temper, with many ſuch cunning Allurements. How neceſſary is it then for us to beg of God to free us from this devouring Lion, and how happy are we who can have Recourſe to one who is able to break this Tempter's Net, that we may eſcape his Snares? Let us then lay hold on this Opportunity of Prayer, and return our hearty Thanks to God, who has given us ſuch a ſovereign Remedy againſt all the Evils which may happen unto us in this tranſitory Life.

A Prayer for Saturday Evening.

O Eternal Lord God, and moſt merciful Father! whoſe Kingdom is everlaſting, and Power infinite, have Mercy upon me thy poor unworthy Servant, and as thou haſt ſuffered me to ſee the Concluſion of this Week, ſo, O Lord, put an end to my Sins, that I may not live in a continual Diſobedience againſt thee, who haſt been ſo good and gracious unto my Soul; who upon Repentance will forgive me all my Sins, and heal my Infirmities. Let me not ſlip ſo great an Oprortunity, but give me thy Grace not only to ſet about, but go thro', and finiſh ſo good and profitable an Undertaking; ſo that I may be receiv'd into the Number of thoſe, whom thou wilt hereafter bleſs with an eternal Crown of Glory. 'Tis of thy great Goodneſs that I was not cut off before this time, and nothing but thine infinite Mercy hath preſerved me; let therefore the abundance of thy Love, and the Immenſity of thy Goodneſs make my Repentance the more hearty and ſincere, that I may ſpend the

the Reſidue of my Life, if it pleaſe thee to ſpare me longer, more to thy Glory than I have formerly done. Seeing then thy Sabbath is approaching, wherein thou haſt appointed all Men to worſhip thee; Do thou, I beſeech thee, aſſiſt me with thy Holy Spirit, that I may rightly and duly prepare my ſelf for this ſacred and holy Ordinance; and in order hereunto, Bleſs me this Night with a refreſhing and comfortable Reſt, that when I ariſe in the Morning, I may be the better able to perform the Duty of the enſuing Day. Grant this, O Lord, for thy Son's ſake, Jeſus Chriſt, who, in Compaſſion to our Infirmities, hath left this moſt excellent and compleat Form of Prayer, ſaying, OUR FATHER, *&c.*

Meditations on Saturday Evening's Prayer.

GOd has ſuffered us now to ſee the Concluſion of this Week, he has over-look'd all our Faults for the preſent; ſo that if we lay hold on this Advantage of having time to repent, 'tis now given and offer'd: And therefore as the Week is now drawing to

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an end, let us put a ſtop to our wicked and fooliſh Proceedings. In order hereto, firſt let us recollect, and ſum up our particular Sins to which we are moſt inclin'd, and then endeavouring to be Maſter of them, we ſhall with leſs difficulty overcome the reſt: And whenſoever we come to that part of any Prayer where we ask in general for Deliverance and Forgiveneſs of Sins, let us be ſure to mention thoſe, into whoſe Temptations we are moſt ready to fall: And he who knows what is moſt convenient for us, will ſend us ſuch Supplies as our particular Neceſſities require. But ſince we who have liv'd to the end of the Week, have more to anſwer for, than ſuch who were cut off in the middle, eſpecially if we have not made a right Improvement of the Divine Goodneſs in ſparing us; ſo we ought to be the more earneſt and ſollicitous with God in Prayer for Pardon and Remiſſion, and be more careful for the future how we offend. For to whomſoever much is forgiven, loveth, at leaſt ought to love, much. Thus having a grateful ſenſe of the Divine Favours and Mercies we have received this

this Week, we ſhall be the more chearful and willing to ſet about this Work of Reformation, ſo that we ſhall endeavour to ſpend the next more to the Glory of God, and the Salvation of our own Souls. And that we may lay a good Foundation for this pious Work, let us by cleanſing our ſelves from all manner of Uncleanneſs, prepare our ſelves for the approaching Sabbath, which God has ordered to be kept holy unto him; the neglect of which has been the inlet to thoſe great and enormous Vices which have brought ſo many to an untimely and misfortunate End.

A Morning Prayer for a Family.

O Eternal Jehovah! thou God of Heaven and Earth, whoſe glorious Perſon Angels daily adore, and continually fall before thee in humble Submiſſion; what a great Mercy and humble Condeſcenſion is it in thee to take pity upon ſuch poor unworthy Creatures as we are? But thou haſt com-

commanded us to pour out our Hearts before thee in Prayer. In Obedience therefore to thy Command, we thine unworthy Creatures are here before thee this Morning, humbly entreating thy merciful Attention to our unfeigned Supplications; we muſt confeſs, O Lord, we are unworthy that thou ſhouldſt take the leaſt Pity and compaſſion on ſuch ſinful Creatures as we are, who were conceived and born in Sin, and are by our very Nature the Children of Wrath, and Enemies to thy Divine Majeſty. But, Lord, not for our Deſerts, but for the Merits of thy bleſſed Son, Do thou, we beſeech thee, have Mercy upon us, and pardon our manifold Iniquities; give unto us ſuch a Meaſure of thy Grace, that we may for the future live more Righteous, and not tranſgreſs, as we have formerly done, thy holy Word: Let us live and abominate all Sin, love and delight in Holineſs; let us not dare to commit any Sin knowingly, but when ever the Devil, the World or the Fleſh, by their cunning Inſinuations, entice us to ſin; let us conſider, that it is contrary to thy Command, and not dare to ven-

venture upon any thing which we know will displease thee, however pleasing unto us. Let thy Word and Law, thy Ministers and People, and whosoever hath any shew of Holiness, be such invincible Patterns for us to follow, that we may reform our Lives, and live more agreeable to thy Word. Prepare us, O Lord, for all the Changes and Chances which in this transitory Life may happen unto us, whether Health or Sickness, Prosperity or Adversity, or whatsoever may fall upon us, especially for Death, our last and great Change, that when we go hence, we may enter into thy Heavenly Kingdom. And till then, keep and defend us from all manner of Evil, especially from the Evil which on this Day may happen unto us. All this, and whatsoever else thou seest necessary for us, Grant we beseech thee, for the alone Merits of thy Son Jesus Christ, who, in Pity and Compassion to our Infirmities, hath taught us, when we pray, thus to say, OUR FATHER, &c.

Meditation

Meditations on the Morning Prayer for a Family.

FAmily Prayer is a Duty ſo neceſſary, that it ought never to be omitted, where conveniently it may be had. And therefore every Maſter, who with Peace and Quietneſs would govern his Houſe, ought to promote ſo good and religious a Practice, as much as lies in his Power. In keeping his Children and Servants ſtrictly to the Service of God, they cannot forget the Duty they owe to him; and herein he may reaſonably expect Duty and Obedience from the firſt, as well as Integrity and Honeſty from the latter. Nor does the Succeſs of his whole Family a little depend upon this Branch of our Duty: For God has promis'd, that when two or three are gathered together on this Account, to grant their Requeſt; which is a ſufficient Encouragement for us to joyn together in Prayer for the Proſperity of our Family, and to beg of God to fit us for all the Changes and Chances of this tranſitory Life, eſpecially for our Death, which will undoubtedly overtake us, how ſoon

we know not. And if Death ſhould ſeize us unprepar'd, 'twere better for us we had never been born For if we are not fit for Heaven when we depart hence, we muſt expect to go into everlaſting Torment. We ought therefore to joyn together in hearty Prayer to God for Repentance and Forgiveneſs of Sin; and earneſtly deſire him to give us Grace ſo to live in this World, as that we may live hereafter.

A Family Prayer for the Evening.

MOſt glorious and eternal God! with what Humility and Fear ought we to approach thy Divine Preſence, being ſenſible of our own Unworthineſs, and the Greatneſs of thy Majeſty. But in purſuance of thy Divine Command, we thy unworthy Creatures are here before thee this Evening to offer up unto thee our Sacrifice of Prayer and Praiſes. And as thou haſt promiſed, that when Two or Three are gathered together in thy Name, thou

thou wilt grant their Requeſt; ſo pardon, we beſeech Almighty God, our manifold Sins, which from time to time have been committed againſt thee. 'Tis thy diſtinguiſhing Mercy that ſpares us ſo long, and by means of that, thou haſt not with others cut us off, and ſent us into everlaſting Darkneſs, we having made our ſelves fit Objects of thy Wrath. But ſince we have received great Mercies from thy Hands, ſo let us make a Better Improvement of them, that the Favours and Kindneſs which we daily receive, may lead us to a hearty and ſincere Repentance. Let us not harden our Hearts againſt thy Mercies, or ſhut our Ears to thy kind Invitation; but do thou mollifie our obdurate Hearts, overcome our ſtubborn Will, and turn the Current of our Affections from Sin and Wickedneſs to Piety and Holineſs; that Sin for the future may become as odious unto us, as it hath formerly been delightful and pleaſant. Enlighten our cloudy Underſtanding, clear our dull and obſcure Sight, that we may behold the Beauty of Holineſs, and the Deformity of Sin, that we may ſincerely love the

one, and deteſt and abhor the other, which will endear us to thee, and Chriſt thy Son. Make us ſenſible of the Excellence and Worth of his precious Blood, and the Need we have of being waſh'd and cleanſed thereby, that we who are now odious, filthy and abominable, may once more become pure, holy, and acceptable unto thee. Prepare us, O Lord, for all Conditions whatſoever thou mayſt pleaſe to bring us into, whether of Proſperity or Adverſity, and let us learn in every State to be content, wholly reſigning up our ſelves to thy Will, not daring in the leaſt to murmur or repine at what thine infinite Wiſdom hath appointed or ordain'd for us. And, O Lord, we beſeech thee, above all things, to prepare us for Death, that whenever it comes, it may not ſeize us unawares, but that we may be ready with Joy to embrace it, and bid it welcome unto us. Accept, O Lord, of this our Evening Sacrifice, and vouchſafe unto us thy favourable Protection this Night. Keep and defend us from all manner of Evil, and do thou, O Lord, be our Guide and Protector, even unto Death. Many are the Dangers

which.

which attend this Night, and without thy favourable Protection we cannot continue ſafe; keep us under the Shadow of thy Wings, that we may lie down in Peace, and take our Reſt, and in the Morning awake to praiſe thee for this, and all other thy Bleſſings. Theſe, O Lord, and whatſoever elſe thou knoweſt to be needful for us, we humbly beg of thee for the ſake of thy Son Jeſus Chriſt our Mediator and Advocate, who hath taught us, when we pray, thus to ſay, OUR FATHER, *&c.*

Meditations on the Family Prayer for the Evening.

WHat a happy and comfortable a thing it is to reflect upon the Goodneſs of God, who hath ſpared us, and given us an Opportunity of joyning together in Prayer for our Succeſs and Happineſs, when he hath cut off others, who have deſerv'd it no more than we have done; 'twas his diſtinguiſhing Favour and Goodneſs to us, and not our Merits, which moved him to it. And therefore the leaſt we can

do, is with all Humility to proſtrate our ſelves before him, and offer up this our Evening Sacrifice of Prayer and Thankſgiving, and beg of him to give us Grace ſo to make a right Improvement of theſe his Mercies, that they may bring us to a ſpeedy and hearty Repentance, and a grateful Acknowledgment of the Divine Goodneſs. Let us, in order to this Work, conſider the Excellence and Advantage of a holy Life, the Deformity and Inconvenience of Sin, as the Prayer directs; that whereas the one renders us odious, filthy and abominable in the ſight of God, ſo the other makes us pure, holy and acceptable unto him. But the main thing we have to do, is to make our ſelves eaſie and contented in the State Providence has plac'd us, that the deſire after Riches *may not* make us uneaſie, nor the Temptations to ſin draw us from God. And therefore we ought earneſtly to ſollicite and beg of him to qualifie our Minds for the preſent State and Condition we are in, either Adverſity or Proſperity, to fit us for all the Changes and Chances of this tranſitory Life, but eſpecially for Death, a Change which

which will either make us moſt gloriouſly happy, or for ever miſerable. Let us therefore learn to be content in whatſoever State we are, that we may know how to be abaſed, and how to abound; how to be full, and how to be hungry; for thro' Chriſt we can do all theſe Things.

A Prayer for the Queen's Majeſty.

O Lord our heavenly Father! high and Mighty, King of Kings, Lord of Lords, who doſt by thy Divine Power rule the Hearts of the greateſt Kings, as well as the meaneſt Perſons, ‡ I moſt heartily beſeech thee ſo to diſpoſe the Heart of thy choſen Servant *Anne* our Queen and Governour, that ſhe may in all things walk according to thy holy Will. And as thou haſt raiſed her up to be our Head and Governour; ſo do thou, O Lord, defend her againſt the

‡ *If there be any one at Prayers with you, ſay*, We moſt heartily beſeech thee, *&c.*

Perils and Dangers that may attend her, and preſerve her ſafe and ſecure againſt the Malice of her Enemies, either publick or private, and let them be cover'd with ſhame, who dare to oppoſe her, or any ways ſeek to hurt her; and grant that ſhe, knowing whoſe Miniſter ſhe is, may above all things ſeek thy Honour and Glory; And that † I, and all her Subjects, duly conſidering whoſe Authority ſhe hath, may faithfully ſerve, honour, and humbly obey her, in thee and for thee, according to thy bleſſed Word and Ordinance. And ſince Kings and Queens muſt die as well as others, do thou give her Grace ſo to order all her Actions here, that when Death ſhall call her hence, ſhe may be able to give up her Account with Joy, and receive in Heaven an Everlaſting Crown of Glory with thee and thy holy Angels: And all this for Jeſus Chriſt his ſake, thy only Son, and our only Saviour, who with thee and the Holy Ghoſt liveth and reigneth ever one God World without end. *Amen.*

† *If there be any at prayers with you, ſay,* We and all her Subjects, *&c.*

Meditations

Meditations on the Prayer for the Queen's Majeſty.

AS the Hearts of Kings and Queens are in the Hand of God, and according to their Government the Subject muſt be either happy or miſerable; ſo we lie under a double Tie, both of Conſcience and Intereſt, to pray for the Succeſs of our moſt Gracious Queen, that ſhe may be a Nurſing Mother both of Church and State. And as God has given her a Heart to do ſuch great and admirable Things as ſhe hath already done, for the Good of her Subjects; ſo ought we, who all of us partake of her Royal Love and Kindneſs, ſend up our hearty and affectionate Prayers to Heaven to continue her Succeſs and Happineſs; for the Health and Victory of Kings cometh from God: for it is he that giveth Deliverance unto Kings, and reſcueth *David* his Servant from the Peril of the Sword, *Pſal.* 144. 10. Let us therefore entreat the Divine Goodneſs to abate the Pride of her Enemies, to aſſwage their Malice, and confound their Devices. And ſince a Man's Enemies

may be thoſe of his own Houſe, we ought further to deſire of God to endue the Hearts of her Subjects here at home with Loyalty and Obedience, that no domeſtick Troubles may diſcompoſe and make her unfit for the Management of ſo great a Concern, as ſhe is now engaged in abroad. And ſince her Royal Majeſty does conſult the Eaſe and Quiet of her Subjects, their Welfare and Happineſs, how ſtrictly are we bound by the Ties of Gratitude, Intereſt, and laſt of all, Conſcience, not only to wiſh and pray for her Succeſs, but are likewiſe to ſubmit our ſelves unto the Ordinance of Man for the Lord's ſake, whether it be unto the King, as unto the Superiour; for he that reſiſteth the Power, reſiſteth the Ordinance of God, and receiveth unto himſelf Damnation. And next unto the Fear of God, are we to honour the King, as being our Supream and Governour; I ſhall therefore conclude with St. *Paul*'s Exhortation to *Timothy*, That *firſt of all Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life in all Godlineſs*

Godliness and Honesty: For this is good and acceptable in the sight of God our Saviour, 1 Tim. 2. 1, 2, 3.

A Prayer for the High Court of Parliament to be used during the Sessions.

O Most merciful God our heavenly Father! who sittest in the Heavens, and beholdest all things in Earth, Bless, I beseech thee, the High Court of Parliament under thy Servant, and our Sovereign, at this time assembled, direct and prosper all their Consultations to the Advancement of thy Glory, the Good of thy Church, the Safety, Honour and Welfare of our Sovereign and her Kingdoms, that all things may be so ordered and settled by their Endeavours upon the best and surest Foundations, that Peace and Happiness, Truth and Justice, Religion and Piety may be established among us for all Generations. And if thou dost not assist and prosper them, vain and fruitless will

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be all their Councils. But, O Lord, I beſeech thee, deſert them not, but do thou ſit in the midſt of them; direct them with thy Wiſdom, that they may diſcern what is beſt to be done in ſuch a needful time as this. Counſel thou our Council, and teach our Senators Wiſdom, that all things may be ordered for the Good and Welfare of our Sovereign, and the Happineſs of her Subjects: And this I humbly beg in the Name and Mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

Meditations on the Prayer for the High Court of Parliament to be uſed during the Seſſions.

AS in the Multitude of Counſel there is Safety, ſo next to the Queen comes the Parliament, as comprehending both Nobility and Commons: And theſe being the great Council of the Nation, we ought to pray for Succeſs in all their Undertakings, that they may conſtitute ſound and cogent Laws for the Safety of her Royal Majeſty, and the univerſal Good of the People. But ſince God in the Go-

Government of all things, worketh after his own Will, *Eph.* 1. 11. and threatneth them that adhere to their own Council, not first applying themselves with Prayers to him for Direction, as the Prophet *Ezekiel* tells us, *Ezek.* 11. 21. *But as for them whose Heart walketh after the Heart of their detestable things, and their Abominations, I will recompence their way upon their own Heads, saith the Lord God*; and since no Council can resist Omnipotence, 'tis our apparent Interest, if we desire Peace and Safety, to be very sollicitous and earnest with God in Prayer, to direct the Hearts of this our great Council, for the better Management of so weighty an Affair. And when all things are thus govern'd by the infinite Wisdom of Providence, we may reasonably expect, that Peace and Happiness, Truth and Justice, Religion and Piety will be firmly establish'd in our Kingdom; which ought to be the sincere and hearty Prayer of all Men, who have either Regard to Religion, Affection to themselves, or Respect to their Native Countrey.

A Prayer

A Prayer for the Clergy, and the People under them.

O Almighty God! the Author and Giver of all good things, who alone inſtructeſt the Learned in the Knowledge of thy divine and ſacred Myſteries; Do thou, I beſeech thee, grant ſuch a meaſure of thy Holy Spirit unto the Clergy of this Land, as may be ſufficient for the Work whereunto thou haſt appointed them; make them diligent and careful in that great Work whereunto they are call'd, that their Labours being approv'd, may be crown'd with a bleſſed and happy Succeſs. And in order to this, give thy heavenly Grace to all thy People committed to their Charge, that they may not only conſtantly attend thy Service, but lead their Lives anſwerable to the ſound and wholſome Doctrine they have received. And that nothing may hinder ſo good and pious a Deſign, remove from us all manner of Uncleanneſs and Impiety, that there may be none who profeſs thy Religion, that in their Lives and Converſation ſhall walk contrary to the ſame;

ſame; but all of us may ſo live here, as to live with thee hereafter: And this for Jeſus Chriſt his ſake, the Son of thy Love, and the Saviour of the World, to whom with thee and the Holy Ghoſt be all Honour and Glory both now and for evermore. *Amen.*

Meditations on the Prayer for the Clergy, and the People under them.

BY how much the Soul excels the Body, and the perpetual Duration of the next World exceeds the tranſitory ſhortneſs of this Life, ſo ought we to pay a double Reſpect to thoſe, who have the Care of our Souls committed to them, and according to their Abilities and Power, together with our own Endeavours, fit and prepare us for a future State. And as this Work is the greateſt of all other Affairs, ſo ſhould we beg of God, who inſtructs the Learned as well as the Unlearned, to teach them the Knowledge of his divine and ſacred Myſteries: for *great is the Myſtery of Godlineſs*; ſo that by the ſoundneſs of their Doctrine, and the ſingular Examples of their Lives they may keep

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all those Souls committed to their Charge, and at the last be found true and faithful Shepherds of their Flock. But so far are People in this Age from praying for the Guardians and Directors of their Souls, that they rather deride and laugh at the Misfortunes of the Clergy, and not like the Practices of the Apostles time; that when *Peter* was kept in Prison, prayer was made without ceasing, of the Church, unto God for him, *Acts* 12. 5. And St. *Paul* tells us, That he was so well received and beloved, that *Prisca* and *Aquila* for his Life laid down their own Necks. But thanks be to God, we have no occasion to run thro' so great Severities; and what we have to do, is only to desire him to keep the Church safe and secure in her Establishment, to guide and direct her Pastors, that they may instruct the People under them, to the edifying of their Souls, and the setting forward of their eternal Salvation.

A Prayer

A Prayer in time of War.

O Moſt glorious God our heavenly Father! who ruleſt all things in Heaven and Earth, who createſt War, and makeſt Peace; help us in this our neceſſitous time of War, which our Iniquities have brought upon us; ſo that our Enemies may have no Advantage over us, nor the Wicked approach to hurt us. And tho' by our Wickedneſs we have deſerv'd a Worſe Puniſhment than this, even Hell it ſelf; yet, O Lord, ariſe and help us, and that becauſe thou haſt promis'd to hear the Cries of thy People in time of Neceſſity. Vain, O Lord, are our Endeavours without thy Aſſiſtance; for except thou keep the City, the Watchman waketh but in vain. In Confidence therefore of thy Faithfulneſs and Mercy, we humbly implore thy Divine Aid and Aſſiſtance againſt our Enemies, who are ſtrong and potent; Deſert us not, O Lord, but come down from Heaven cloath'd with Majeſty and Power, and make our Enemies to flee before us: Thou that divideſt the Red Sea, that *Iſrael* might paſs over it;

it; thou that didſt in one Night deſtroy the whole Army of *Senacherib*, and didſt drive out all the Inhabitants of *Canaan* before thy People *Iſrael*, appear for us, and plead thou our Cauſe with our Adverſaries, that the Multitude of our Enemies, and the Greatneſs of their Strength may not do us any harm. Deliver us, O Lord, out of all our Troubles, that we may come into thy Sanctuary, and pay our publick Acknowledgment for thy Mercies vouchſafed unto us: And this I humbly beg for the ſake of thy Son Jeſus Chriſt our Lord. *Amen.*

Meditations on the Prayer in time of War.

NOthing can bring a greater Miſery upon any Kingdom, than a long and tedious War; for it not only brings along with it the Inconvenience of Expence and Charge, but even the Deſtruction of Mens Lives; it deſtroys whereſoever it comes, and leaves no Room for Mercy and Compaſſion, but cuts off all without any diſtinction, the Good as well as the Bad. How much then

then does it concern us to lead quiet and peaceable Lives to prevent ſuch fatal Inconveniencies? But ſince ſo various and uncertain are the Humours of Men, eſpecially ſuch who are byaſs'd by Vice and Paſſion, it cannot be avoided but we muſt ſometimes meet with theſe Broils. But then muſt we take care that our Quarrel be juſt and lawful, and that what we do, is only to defend our Religion or Countrey; and when we are engag'd in any ſuch juſt or lawful Cauſe, let us put our ſure Truſt and Confidence in God, who is able to fight our Battels, and with our hearty and ſincere Prayers implore his Divine Aid and Aſſiſtance, who can do more than Man is able to do for us. Thus *David*, humanly ſpeaking, was an unfit Match for *Goliah* the *Philiſtine*, who thought himſelf ſo ſtrong as to challenge all *Iſrael*; yet the former truſting in God, while the other relied on his own ſtrength, overcame and ſlew the mighty *Philiſtine*. 'Tis not the Multitude of an Enemy, nor the Greatneſs of their Strength can do us any Harm, if God be engag'd in our Cauſe; and how can we better make an

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Intereſt in him, than with Prayer to requeſt his Aſſiſtance, who has promis'd to hear all thoſe that ſincerely call upon him, and put their Truſt and Confidence in him.

A Prayer in time of Perſecution.

O Eternal God and heavenly Father! who for our Iniquities haſt juſtly delivered us up into the Hands of our bloody Enemies, whoſe Rage, and Malice againſt us is cruel; Ariſe, O Lord, to our Deliverance, or we ſhall be conſumed and deſtroyed. Thou haſt from the very Creation of the World been a preſent Help in time of Need to thy People. Deliver the Church from the preſent Miſery and Diſtreſs which ſhe now labours under, for thou ſeeſt the Malice and Rage of her Enemies; Do thou, I beſeech thee, confound their Devices, and bring them to open Shame; and let not the Dragon with a Flood of Perſecution, be able to overcome thy Church: Thou haſt in old time ſhewn

thy

thy ſelf zealous for the Cauſe of thy People, and wilt thou now deſert us, O Lord? Thine Arm is not ſhortned, nor thy Power and Strength diminiſh'd, and thou canſt with as much eaſe deliver us now as in former times. Ariſe, O Lord, and ſave thy People; Oh, let it ſuffice, that thy Church and Servants have ſuffered ſo long, and ſend Deliverance unto *Zion*, for thy Name's ſake. Reſtore us once more to the former liberty of worſhipping thee without Diſturbance or Moleſtation, that we may at laſt arrive at that bleſſed Haven, where none but thy true and faithful Servants enter in; and this not for our Deſerts, but the alone Merits of Chriſt our Saviour: To whom with thee and the Holy Ghoſt, be aſcrib'd all Honour and Glory, both now and for evermore. *Amen.*

Meditations on the Prayer in time of Perſecution.

MAn is a ſociable as well as rational Creature, and if left alone, is depriv'd of all Comforts: Perſecution ſcatters the Church, that they can have no Society with each other, which ſhould make us to improve our Fellowſhip whilſt we may, and not withdraw from the Church, leſt we ſhould be as a Lamb in the Wilderneſs, afflicted in Spirit, tormented in Body. When therefore God has thus afflicted any Nation, 'tis to be fear'd, they lie under ſome great Guilt, which has provok'd the Divine Goodneſs to Anger and Puniſhment: And what we muſt do in ſuch a Caſe, is to turn away from the Wickedneſs we have committed, and deſire the gracious Mercies of God to forgive what is paſt, and deliver us from our preſent Calamity, that we may again be reſtor'd to our former Liberty of meeting together in his Service, without any Diſturbance or Moleſtation. And if our Prayers be hearty and ſincere, our Faith firm and reſolute, we need not fear, that either Tribula-

bulation or Diſtreſs, Perſecution or Famine, Peril or Sword, will ſeparate us from the Love of Chriſt. For altho' we are put to Diſtreſs in all things, yet thro' the Grace of God we ſhall not pine and be ſorrowful; altho' we labour, yet we ſhall not be left deſtitute; altho' we ſuffer and undergo Perſecution, yet we ſhall not be forſaken and left alone; altho' we are thrown down yet we ſhall not periſh Let us then but be earneſt and ſollicitous with God in Prayer, and not be weak, and ſink under our Burden. For after we have ſuffered here a while for our Sins, he will raiſe us above the Sufferings of this Life, and make us perfect for the next.

Calvin's Inſtitutions.

A Prayer

A Prayer to be us'd in time of any common Plague or Sickneſs.

O Almighty God! who art juſtly diſpleaſed at our Iniquities, and haſt in Wrath ſtretched out thy Hand, and given Commiſſion to thy deſtroying Angel to ſweep away by contagious Peſt, many of thy ſinful Creatures; O Lord, in Mercy with-hold thy Hand, and let it ſuffice, that it hath ſo long been ſtretch'd out againſt us. Thou haſt made our Streets thin, and the chearful Voices, which us'd daily to be heard, are turn'd into Lamentation and Mourning; thou haſt ſeparated Friends and Relations, the Husband from his Wife, and the tender Parent from his dear Child. Hold thy Hand, O gracious God, and ſpare us for thy Mercies ſake, in the midſt of Wrath think upon Mercy; and tho' we deſerve Puniſhment, yet pardon and forgive us. Accept of theſe our unfeigned Prayers, and do not utterly lay our Cities deſolate and waſte: And this not for our ſakes, but the alone Merits of Jeſus Chriſt the Righteous,

teous, in whom alone thou art well-pleaſed; to whom with thee and the Holy Ghoſt be all Honour and Glory, Might, Power and Majeſty, as is due, both now and for evermore. *Amen.*

A Prayer to be ſaid in time of Famine.

O Moſt bleſſed and holy God! who at the firſt createſt all things by thy Power, and haſt ſince by thy Providence preſerved them. 'Tis thou, O Lord that giveſt unto us our Meat in due ſeaſon, we thy unworthy Servants and ſinful Creatures have from time to time abus'd and ſlighted thy Mercies. And thoſe things which thou haſt appointed for our Neceſſity to be receiv'd with Thankfulneſs, we have perverted to Gluttony and Intemperance; for which, and other our heinous Crimes thou art pleaſed in Anger to with-hold thy Gifts from us, and afflict us with a grievous Famine. We beſeech thee, O Lord, upon our hearty and unfeign'd Repentance, to forbear this thy heavy

Chaſtiſement, and take away thy Scourge and Plague from us, for it is more than we are able to bear: And do not in thy Wrath conſume and bring us to nothing. Send us, O Lord, a fulneſs of Bread, and other Neceſſaries for the ſupport of human Life; and give us, O Lord, thy Grace to make a better Uſe and Improvement of thy Mercies than we formerly have done. Let, O Lord, the Want we have ſuſtained of things, be a means to make us more to value thy Bleſſings when thou ſhalt, in Mercy, be pleaſed to ſend them. Hear us, we beſeech thee moſt merciful Father, and grant our Requeſts, thro' Jeſus Chriſt our only Mediatour and Advocate. *Amen.*

Meditations upon the two Prayers against any common Plague and Famine, as likewise upon the two following Prayers for fair or wet Weather, all naturally falling under the same Subject.

GOD has several Ways to punish a wicked and disobedient Nation, not only by vexing them with a long and tedious War, but by some speedy and more expeditious way, by which he can sooner and more effectually reclaim them; and this by sending some common Pestilence amongst them, or a Dearth and Famine on the Land. Thus *Jeremiah* foretold the Calamities which should befal the Captive *Jews* in *Babylon* for contemning the Word of God, and despising his Preachers; *I will persecute them with the Sword, with Famine, and with Pestilence, and I will deliver them to be removed to all the Kingdoms of the Earth, to be a Curse and an Astonishment, an Hissing and a Reproach to all Nations whither I have driven them.* Jer. 29. When our heinous Guilt has put Divine Justice upon such extremities as to make our Condition so deplorable, we

muſt in this, as in all other deſperate Caſes, have recourſe to God, who firſt laid this Affliction upon us, and with bended knees and contrite Heart beg him to take off this our heavy Burden, promiſing to forſake all thoſe Sins which have been the primary Cauſe of theſe our Miſeries; and further deſiring his Grace ſo to withſtand the Temptations of the Devil, that we may be better able to keep our Promiſe, and make a right Improvement of the Divine Bleſſings, to the Glory of our Benefactor, and our own Eternal Good.

A Prayer for fair Weather.

O Eternal and Almighty Lord God! who for our Sins art moſt juſtly diſpleaſed, who haſt in Anger been contending with us, by ſending uncomfortable and unſeaſonable Weather, whereby we have juſt Cauſe to fear thou wilt blaſt the Fruits of the Earth, and render them uſeleſs to us. With-draw, O Lord, thine Anger, and ſend

ſend us ſuch ſeaſonable Weather as may be proper to render the Earth fruitful. And altho' we are unworthy and ſinful Wretches; yet do thou in Mercy overlook our Unworthineſs, and give us ſuch ſeaſonable Weather, that we may in due time receive the Fruits of the Earth, and uſe them to thy Praiſe and Glory, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer to be us'd in time of Drought.

O Eternal and Almighty Lord God! who art juſtly incenſed by our many and great Impieties; do thou, I beſeech thee, in Mercy, return unto us, and grant us ſuch moderate and refreſhing Showres, as may conduce to our Benefit, by making our dry and thirſty Earth fruitful; cauſe the Clouds of Heaven to diſtil down ſuch ſweet and refreſhing Showres, that our Hopes may not be blaſted. And ſince thou haſt promis'd to ſend the former and latter Rain in its due Seaſon,

make good thy Promiſe to us now imploring the Aid and Aſſiſtance of thy Almighty Power, and give us Grace to improve thy Bleſſing to our eternal Good, through the alone Merits of Jeſus Chriſt our Mediatour and Advocate. *Amen.*

A Prayer for a Sick Man.

MOſt great and mighty God merciful Father, who doſt oftentimes make us feel thy heavy Wrath and Diſpleaſure for our Iniquities, and haſt at this time viſited me with Sickneſs, take away this ſore Affliction from me, for I am ready to faint by means of thy heavy Hand; recover me, O Lord, to my former Health, and ſanctifie this thy fatherly Correction, that I may come out of this Miſery, like Gold out of a Furnace refin'd and purified. But in the mean time aſſiſt me with thy heavenly Grace to bear this my Trouble with Patience, that I may not murmur and repine at thy Providence, this being the juſt Demerit of my Sin. And if thou haſt

haſt appointed this to put a Period to my Life, fit and prepare me for my latter End, and remove me not hence, till that Guilt of Sin which renders me unacceptable to thee, be made up. O moſt great and mighty God, who is able to approach thy Preſence, unleſs introduc'd thro' the Merits of Chriſt thy Son? And thro' him thou art a reconcil'd Father to all penitential Sinners. Waſh therefore my ſinful and polluted Soul in the cleanſing Blood of him, who deſcended from Heaven, liv'd here on Earth to fulfil thy Promiſe, and endur'd the Curſe that was due to ſinful Man, and all this to ſave Sinners from thy Wrath and Judgment. Thou haſt accordingly promis'd Salvation to thoſe who will repent and believe in him. Give me Grace, O Lord, to repent of all my Sins paſt, and faithfully to believe in him, that I may at laſt enter into thy heavenly Kingdom which thou haſt prepar'd for all thoſe who love and fear thee. Grant this thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer for one juſt departing this World.

O Eternal God! who haſt ſent thy Meſſenger Death to demand the common Debt due from all Men, and which we Mortals muſt pay either ſooner or later; do thou of thine infinite Mercy and Goodneſs have Pity upon this thy Servant, who is juſt now entring into Eternity. There is, O Lord, but a ſmall ſpace between him and an Eternal State; have Mercy therefore upon his poor Soul, and before thou takeſt him out of this World, make him fit to appear before thee in another. Aſſiſt him, O Lord, againſt the Power of the Enemy, and let him meet Death with an invincible Courage, having his Sins pardon'd thro' the Merits of his Saviour. In order to this, aſſure him of thy eternal Love and Favour before thou takeſt him out of this World. Let not Satan, the common Enemy to all Souls, have Power againſt him to moleſt or diſturb his Mind; but grant him thy Grace, that by a firm and con-

conſtant Faith he may lay hold on Jeſus Chriſt, the only Sanctuary and Place of Refuge for ſincere Penitents. Let thy holy Angels ſtand about his Bed, ready to receive him, that as ſoon as ever Death ſeparates his Soul and Body, he may be by them conducted to thine everlaſting Kingdom, thro' Jeſus Chriſt our only Lord and Saviour. *Amen.*

Directions for a Sick Man.

SInce it is appointed for all Men once to die, and this by ſome Sickneſs ſent by God, unleſs ſuch who die a violent and untimely Death, we muſt either ſooner or later expect theſe Emiſſaries from Heaven, eſpecially before the Hour of Death, and our Bodies are ſubject to Diſeaſes, as well as our Souls to natural Infirmities; ſo Sickneſs ſometimes comes upon us without the loſs of Life, to reclaim us from ſome habitual ſin, or to work ſome Good in us. And therefore we ought to bear this our Viſitation with all the Patience that becomes a Chriſtian; God never laying any thing harder upon us

than we are able to bear; for if our Pains be grievous, God will contract and ſhorten them; if long and tedious, he will mitigate and leſſen them; ſo that thro' Patience we may have Hope. And in order hereto, let us with fervent Prayers to God deſire pardon for our Sins, and a Deliverance out of our Pain. For, *If any Man among you be afflicted, let him pray*, James 5. 13. Let us deſire God alſo to ſanctifie this his fatherly Correction, that our Faith may be ſtrengthened thereby, and our Life amended. But if it pleaſe the Alwiſe Providence to remove us out of this World, then ought we to deſire him to prepare us for this great Change, to give us his Grace ſo to ſtrengthen us, that the more the outward Man decayeth, the inward may grow the ſtronger. And if we expect that God ſhould be in Charity with us, let us forgive all our Enemies, that we may die in Peace and Quietneſs, freely offering up our ſelves to the Divine Will: And that nothing of this World, that is dear to us, may diſorder us, let us deſire of God to be a Husband to our Widow, and a Father to our Children, if we have either

either of theſe. And laſt of all, let us conclude this Life as our Saviour did, *Father, into thy Hands I commend my Spirit.*

A Prayer againſt Temptation.

O Moſt gracious God! who haſt promiſed to hear the Petitions of thoſe who ask in thy Son's Name, give me Grace to withſtand the Temptations of the Fleſh, the World and the Devil, that his cunning Inſinuations, and ſubtil Contrivances may not hinder my purſuit after Eternal Happineſs; but without thy Aſſiſtance 'tis not in my Power to withſtand them, but muſt be overcome and loſt to all Eternity. In a full ſenſe of my own Infirmities, I humbly proſtrate my ſelf at thy Feet for Help and Aſſiſtance to withſtand ſo great and potent an Enemy. O Son of *David*, have Mercy upon me; thou bleſſed Jeſus that cameſt down from Heaven to ſuffer Death for ſinful Man, ſtretch forth thy helping Hand, and lead me thro' the Wilderneſs of this wicked

wicked World, in Safety; let not Satan that furious Serpent, ſting my Soul, for which thou haſt ſuffer'd. But do thou, O Lord, Remember me with that Love thou beareſt unto thy People, and in Mercy pity my helpleſs Condition; if thou doſt not help me I am ruin'd to all Eternity: Give me Strength therefore to conquer theſe Temptations, which, without thy Help, are irreſiſtible; and to thee alone will I give the Praiſe, as in all Right and Juſtice is due to thy holy Name: To whom be all Honour and Glory World without end. *Amen.*

Meditations on the Prayer againſt Temptation.

LEt us but enquire into the Power of Satan, and herein lay open the Means by which he enſnares Men, we ſhall ſoon find the Neceſſity of our Prayers to God for Deliverance. By Creation he was made an Angel, but growing imperious and proud, he was too great to continue in that Station, and therefore was ſoon degraded, and for his Pride became a Devil. But tho' his Station was alter'd, and he had chang'd

chang'd a Place of Glory for a Seat of Wickedneſs, yet his Nature ſtill remains, and is ſuperior to Man, without the Divine Aid and Aſſiſtance. He is a Spirit which addeth to his Power, full of Activity is he; he gets within us, ſuggeſts Objects to our Fancies and Affections, makes that appear to be good, which is really bad and ſinful; and all this while is imperceptible, and not to be ſeen by us. He prompts us on by encouraging our Purſuits after the wicked Pleaſures of this World. His long experience ever ſince the World began, has made him ready enough, upon all Occaſions to ſollicit and ſtir Men up to Sin and Wickedneſs: For he can blind the Eyes of the ſeeing, and fill the Hearts of the Deceitful; conſider his Diligence, he tempts all Perſons living; he is in all Places, a right *Ubiquitarian*; in the Church he puts Thoughts into our Minds, which are foreign and inconſiſtent with our preſent Buſineſs; he will intermeddle when at our private Devotion, that he may draw away our Minds from the Service of God: At Home will he ſow Diſcord, and Abroad raiſe Quarrels and Contention, with

with many other like Temptations, which you have already laid down in the Meditations on *Saturday* Morning. All which would be irreſiſtible, without the extraordinary Helps of Omnipotence, which proves the unavoidable Neceſſity of praying to God for Deliverance.

A Prayer for Grace.

MOſt gracious God and heavenly Father, the Author and Giver of all true Grace, and by whoſe Aſſiſtance thy Servants do unto thee true and acceptable Service, who haſt alſo promis'd to give unto all that humbly ask it, the Grace of thy Holy Spirit; do thou, I beſeech thee, hearken unto the Petition of thy moſt unworthy Servant now before thee: 'Tis not the things of this World which I deſire, but the Grace of thy Holy Spirit, that excellent Gift, by which I ſhall be enabled to perform all thy Commands, and without which no Man can be ſav'd. For in vain ſhall I endeavour to ſerve thee with-

without this extraordinary Help; my Nature is weak, and rather inclinable to Vice, and Satan is always ready to encourage me in my vitious Inclinations. Therefore, O Lord, as thou haſt always had a tender Regard to Man, and haſt declar'd not to delight in the Death of a Sinner; grant unto me ſuch a Portion of thy Grace, as to ſubdue my inordinate Affections, and withſtand the Temptations of the Devil our Grand Enemy; ſo that having thy Spirit to be my infallible Guide, I ſhall not run into Works of Darkneſs, but be able to walk before thee in thy marvellous Light. And this, O Lord, is what I humbly requeſt, hoping with Mercy thou wilt hear and anſwer theſe my hearty Prayers according to thy immenſe Goodneſs, and thro' the infinite Merits of our Saviour Jeſus Chriſt. *Amen.*

SInce ſo great and powerful are the Temptatioas of Sin and the Devil, 'tis high time to look out ſome prevalent Remedy againſt this growing Evil. And as God is above Satan, ſo is he able to effect whatſoever he prupoſes; for the Devil cannot work with that Almighty Power, as the Holy Spirit doth in the Converſion of Sinners: There are proper Ways and Means to raiſe us above all Temptations, if we rightly apply our ſelves to obtain them; which are firſt with all Humility and Meekneſs to make known our frail Condition to God; and, ſecondly, to beg the Aſſiſtance of his Grace to recover us out of this weak and infirm State, that we may be able not only *to wreſtle againſt Fleſh and Blood, but againſt Principalities and Powers, againſt worldly Governours, the Princes of the Darkneſs of this World, againſt ſpiritual Wickedneſſes which are in high Places*, Eph. 6. 11. by which at the laſt we ſhall be ſtrengthned and made perfect. And what better Encouragement can we have, when we conſider how great

great Reſpect God has for Man? For he has often declared, That *his Delight is not in the Death of a Sinner*: And muſt we all expect to die in our Sins, if thro' the Help of this Grace we do not repent, and overcome our wicked and ſinful Paſſions. And without this extraordinary Gift, vain will be our natural Endeavours: For Nature it ſelf is weak, and rather inclinable to Vice, than ſtrives to reſiſt it. And Satan himſelf is never ſlack in forwarding our vitious Inclination, which ſhew the indiſpenſable Neceſſity of the Divine Grace to help and aſſiſt us. We may therefore, in reſpect to this Gift, depend upon the Goodneſs of God, who never keeps back any thing from his People, which is for their neceſſary Good, if with Faith and Aſſurance we ask it of him, and not ſlight it when offer'd to us. And therefore let us beg of God to grant us ſuch a Portion of his Grace, that we may ſubdue all our inordinate Affections, and be able to withſtand the Temptation of the Devil our grand Enemy; ſo that having his Spirit to be our infallible Guide, we ſhall not run into Works of Darkneſs, but

but be able to walk before him in his marvellous Light.

A Prayer for one that is gone to Sea.

O Moſt mighty and Eternal God! thou art from Everlaſting to Everlaſting, thou art the great Creator and only Preſerver of the Sons of Men. It is thro' thee, O Lord, that we live, move and have our Being; it is of thine infinite Mercy that we are not conſumed, and long before now caſt down into Hell for our Impieties: Do thou, I beſeech thee, O Lord, extend thy merciful Kindneſs toward thy Servant who is gone to Sea, and is expos'd to the furious Waves of the mercileſs Ocean. O Lord, when ſtrong and tempeſtuous Winds do blow, and the Violence of the Waves proves frightful and troubleſome to thoſe who are then upon the great Deep; do thou, I beſeech thee, ſuppreſs the Violence of the ſwelling and raging Waters, at leaſt, keep them

them from proving prejudicial or deſtructive to thy Servant; give him Grace to walk there in thy Fear, that he may hate and abhor that growing Sin of profane Curſing and Swearing, which is ſo frequently heard at Sea. Preſerve him in Health and Strength; proſper his Voyage, and bring him home in ſafety, that he may live to praiſe thy holy Name for this and many other of thy Mercies vouchſafed unto him. And this, O Lord, not for his ſake, but the alone Merits of thy Son Jeſus Chriſt our Lord, *Amen.*

Meditations on the Prayer for one that is gone to Sea.

AS a Man can never be more expos'd to Danger, than when toſs'd about by the raging and mercileſs Ocean; ſo never can he ſtand more in need of Help, than at ſuch a time. And where can a Man flie for Refuge, but to God, who alone has Power over Heaven, Earth, and Sea, and all Things belonging thereto. 'Twas he alone who made *Iſrael* to paſs thro' the midſt of the Sea; nor can any one beſides him

him ſtill the Raging thereof, or its Waves when they ariſe. Therefore to him, and to him alone muſt we have recourſe for the ſucceſs of a Brother, Friend, or Neighbour, whom the boundleſs Ocean hath at preſent ſeparated from us. And St. *James* lays this Command upon us, That we ſhould pray one for another, that we may be healed. *For the effectual fervent Prayer of a righteous Man availeth much.* And St. *Paul* tells *Timothy*, That he had always followed the Cuſtom of the Foreſathers with a pure Conſcience; for without ceaſing he had remembrance of him in his Prayers, both Day and Night: Praying for each other was a Cuſtom of an ancient ſtanding, even before Chriſtianity it ſelf. And therefore we are not only oblig'd to this Duty by Command, but from the pious Examples of Holy Men, who were never forgetful in praying for the ſucceſs of an abſent Brother; and when can a Man ſtand more in need of our fervent Prayers, than at this time when he is every Minute in hazard of being ſwallowed up by the ſwelling Waves: Conſider but his dangerous Condition, and if Pity and

Com-

Compaſſion, Affection and Love, or will Chriſtian Charity ſtir us, we have ſufficient Motives.

A Prayer for a Woman near the time of her Travel.

O Almighty and everlaſting God! who haſt of thy Power and Goodneſs been my Preſerver and Protector from time to time, and haſt carried me thro' many and great Difficulties, for which I have not return'd thee ſuch Praiſe as I ought to have done, ſo that I may juſtly fear thou ſhouldeſt forſake me, and no more take Pity and Compaſſion on me. But, O Lord, I know thou haſt Regard to thy Servants, not according to their Merits, but thy Mercies: And therefore I thy unworthy Creature do at this time proſtrate my ſelf before thy Divine Majeſty, humbly imploring thy Aid and Aſſiſtance in this my neceſſitous Condition; my time of Travel draweth nigh, and if thou of thine infinite Mercy, doſt not ſtand by and

and assist me in this Extremity, I must inevitably perish. But, O Lord, thou hast all along been my Preserver; and as thou hast given me Strength to conceive, so do thou, in like manner, give me Strength to bear my Burden its due time, and in the end assist me to bring it forth; and grant me, O Lord, thy Grace to make me thankful, that I may live more to thy Praise and Glory than I have formerly done. This, O Lord, and all other things thou knowest to be necessary for me, I humbly beg through the Merits of thy dear Son, and my blessed Saviour Jesus Christ the Righteous, to whom with thee, and the Holy Spirit be ascribed, as it most due, All Honour, Glory and Praise both now and for evermore. *Amen.*

Meditations on the Prayer for a Woman near the time of her Travel.

GReat is the Danger and Pain of Child-birth, from the Puniſhment which God inflicted on the Woman after ſhe had enticed her Huſband to ſin: *For unto the Woman he ſaid, I will greatly multiply thy Sorrow, and thy Conception: In Sorrow ſhalt thou bring forth Children.* But tho' God ſpoke this in his Anger, yet we know *Gracious is the Lord and Righteous, yea our God is merciful.* For tho' we be in Miſery and Diſtreſs, he will help us, if we call upon him. This *David* has declar'd, That *when the Snares of Death compaſſed him round about, and the pains of Hell gat hold upon him*; that God *delivered his Soul from Death, his Eyes from Tears, and his Feet from falling.* And as the Divine Mercy has been great to ſuch, who with a ſincere Faith call upon God, which is manifeſt from this Inſtance of *David*; ſo ought all Women labouring with Child to repoſe their Confidence in God, who is able to deliver them in the midſt

of

of their Extremity. And that they might further draw down the Divine Favour upon them, ſhould always be mindful of offering up their Sacrifice of prayer to Heaven for an eaſie and ſafe Deliverance. The *Roman* Women at the time of the *Lupercalia*, which was a Feaſt of Purification, us'd to offer themſelves to be laſh'd by the Prieſts, believing them to be great Helpers of Conception and Delivery. If they underwent ſo much Slavery to appeaſe their Heatheniſh and only Imaginary Gods, ſure our Women may think it a great Happineſs to have a real and true God, ſo kind and merciful as to demand only an Oblation of Prayer, and their Deſires ſhall be obtain'd.

On

PRAYERS
UPON
Several Occaſions.

The Wife's Prayer.

O Merciful Father! the Giver of all good things, who haſt promiſed to hear all thoſe who with Faith and Sincerity call upon thee, endue me with ſuch Virtues, as become the State which thy Providence has plac'd me in. Grant that I may live in Subjection to my Husband, whom thou haſt ſet over me, that I may obey him, even as *Sarah* obeyed her Husband, and call'd him Lord. Gird me with Strength and Honour, that I may be able to look after my Houſhold, and not eat the Bread of Idleneſs; * *ſo that my Children may riſe up, and call me Bleſſed*, and my Husband praiſe me; and by doing good to him all the Days

* *This Sentence to be omitted, if the Wife hath no Children.*

of my Life, he may with greater Safety confide in me. In order to this, fix thy Commandments in my Heart, that they may be like the perpetual Foundations which are laid on a ſtrong Rock. Preſerve and keep me conſtant to my Husband, that I may be as *Golden Pillars upon the Sockets of Silver*; *for ſo are fair Feet with a conſtant Mind*, Eccl. 26. Let not my Adorning be the outward Adorning of plaiting the Hair, or of wearing Gold, or putting on Apparel; but give me the Ornament of a meek and quiet Spirit, which is in thy ſight of great Price; then may I hope to rejoyce in the time to come: Which do thou, O merciful Father, grant thro' Jeſus Chriſt our Lord. *Amen.*

The Husband's Prayer.

O Merciful Father! the Giver of all good Things, who haſt promiſed to hear all thoſe, who with Faith and Sincerity call upon thee, endue me with ſuch Virtues as become the State which thy Providence haſt placed me in; and grant

grant that I may love my Wife, as my own Fleſh, and as Chriſt loved the Church, who gave his Life for it. And as thou haſt commanded me to leave Father and Mother to cleave unto her, that we may be one Fleſh, ſo let not my Affections be carried away to any other, but be entirely fixed on her, that forſaking all others, and keeping cloſe to her, we may live together in thy Fear, and be made Heirs together of thy Grace. Let me give that Honour due unto her, as being the weaker Veſſel, that removing all things which may diſturb our Peace and Unity, we may be the better able to ſerve thee, by whoſe Providence we met, and are joyn'd together. Therefore as we are one Fleſh, ſo let us live in the Unity of the ſame Mind, that by living peaceably on Earth in the Fear of thy holy Name, we may after our Separation at Death, meet together again in thy Kingdom, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer to be ſaid both by the Huſband and Wife.

O God of *Abraham*, God of *Iſaac*, God of *Jacob*! bleſs us thy Servants, ſow the Seed of Eternal Life in our Minds, that whatſoever in thy Holy Word we ſhall profitably learn, we may indeed fulfil the ſame. Look, O Lord, mercifully upon us from Heaven, and bleſs us; and as thou didſt ſend thy Bleſſing upon *Abraham* and *Sarah*, to their great Comfort, ſo vouchſafe to ſend thy Bleſſing upon us thy Servants, that we may obey thy Will, and always being in ſafety under thy Protection, may abide in thy Love unto our Live's End, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer

A Prayer to be ſaid by the Husband and Wife to deſire God to bleſs them with Children.

O Merciful God and heavenly Father! by whoſe gracious Gift Mankind is encreaſed, we beſeech thee aſſiſt us with thy Bleſſing, that we may both be fruitful in Procreation of Children, and alſo live together ſo long in godly Love and Honeſty, that we may ſee our Childrens Children unto the Third and Fourth Generation, unto thy Praiſe and Honour, thro' Jeſus Chriſt our Lord. *Amen.*

The Midwife's Prayer.

O God of all Power and Strength! extend thine Omnipotent Arm to me the moſt unworthy of thy Servants, that I may diſcharge the Office whereunto thou haſt called me, and be a Help and Comfort to this Woman now in

the great Danger and Peril of Child-birth: give me Courage to go through this Undertaking, that I may not be too timerous, or too violent, to the Prejudice of the Perſon committed to my Charge. Bleſs the Endeavours of thoſe who are about her; preſerve her Life with that which ſtruggles in her Womb, ſo that ſhe may by declaring thy loving Kindneſs to her in this Extremity, be a further Inſtrument in the ſetting forth thy Glory. Preſerve me, O Lord, in the dangerous Times, from Contagion, Infection, or any bodily Diſeaſes, which may be received from ſick Perſons; and that I may the better deſerve thy gracious Protection, put thy Fear into my Heart, that I may be as ſincere to the Poor, as to the Rich, ſo that I may, to the beſt of my Abilities, diſcharge my Duty to all; which having done, I may at my Death be fit to enter into thy Kingdom, and dwell with thee for evermore. *Amen.*

A Prayer

A Prayer to be ſaid by a ſingle Perſon.

O Lord, ſince thou haſt, by thy Apoſtle St. *Paul*, recommended a ſingle Life, and this becauſe Men have a greater Opportunity of ſerving thee, as being free from the Cares of a married State; ſo give me ſuch a Portion of thy Grace, to withſtand all the Temptations of the Fleſh, the World, and the Devil, that I may diſcharge the Duty of this Life, and hereby anſwer the End of its Recommendation. Give me, O Lord, the Chaſtity of *Suſanna*, and the Continence of *Joſeph*, that whenſoever I meet with any Temptation, I may be able to wreſtle againſt, and overcome it. I know my Nature is prone and ready to comply with ſuch deluding Offers, and that of my ſelf I am not able to ſtand; and therefore nothing but thy Grace can ſupport and bear me up; let me then entreat thee, O Lord, to pour into me ſuch a meaſure of thy Spirit to ſupply the weakneſs of my Nature, that I may not be

trapan'd into any unchaſte Sin, but follow the Example of thy Apoſtle St. *Paul*, who having thy Spirit, kept himſelf pure and undefiled. This, O Lord, I beg of thee, that I may not be cut off as a rotten Member of thy Flock, but enter into thy Kingdom whole and ſound, thro' the Merits of Jeſus Chriſt our Lord. *Amen.*

The Widow's Prayer.

O Eternal God and ever-loving Father! the Giver of all Comfort to thoſe that ſtand in need, and haſt promiſed to *execute the Judgment of the Fatherleſs and Widow*, look down with an Eye of Pity upon thy diſtreſſed Servant, who having loſt the comfortable Aſſiſtance of an Husband, am now left expoſed to the dangerous Snares of a wicked World. Protect me, O Lord, under the Shadow of thy Wings; defend me from all its Fraud and Violence, that I may live ſafe and ſecure with that little thou haſt allotted for my Maintenance and Preſervation: And

grant

grant I may withal lead a pious and ſober Life, agreeable to the Advice which St. *Paul* gives to Widows, and follow the good Example of that pious Widow *Anna* the Propheteſs and Daughter of *Phanuel*, who departed not from the Temple, but ſerved her God with Faſting and Prayer Night and Day. † *Grant I may bring up my Children thou haſt bleſs'd me withal, in thy Faith and Fear, that by giving them a Religious Education, they may become Inſtruments of thy Glory, and by their good Examples, thro' the Merits of thy Son, ſave themſelves and others:* And this I humbly beg thro' Jeſus Chriſt our Lord. *Amen.*

† *This to be omitted where there are no Children.*

The Orphan's Prayer.

O Eternal God and ever-loving Father! who art always neareſt to them that are in the greateſt Diſtreſs, and haſt promiſed to relieve all thoſe who with Faith and Sincerity call upon thee, behold the Condition of me thy

diſtreſſed Servant, who by thy Appointment am depriv'd of my Parents, and am left Friendleſs in the World; *Thy Princes are rebellious, and Companions of Thieves: Every one loveth Gifts, and followeth after Rewards, they judge not the Fatherleſs, neither doth the Cauſe of the Widow come unto them.* Deliver me not therefore, O Lord, over unto this wicked World, when thou haſt promiſed by thy Servant *David*, that when my Father and Mother ſhould forſake me, thou wilt take me up. And ſince, O Lord, what is come to paſs, has been by thy own Appointment, ſo leave me not, I beſeech thee, in this Extremity, but be thou my Protector and Defender, ſo that I may remain ſafe and ſecure under the Shadow of thy Wings. Be thou my Rock and Defence, that my Enemies may not prevail over me, nor the Wicked approach to hurt me, ſo that I may remain ſafe under thy Protection ſo long as I live here, and when I go hence, may live with thee in thy Kingdom for evermore. *Amen.*

The Child's Prayer.

O God the Fountain of all Wiſdom, and the Giver of all Knowledge! plant in me ſuch good Deſires of knowing thy Word, that as I grow up in years, ſo I may encreaſe in Wiſdom and godly Knowledge; that I may the ſooner obtain this, grant I may love the Habitation of thy Houſe, and the Place where thine Honour dwelleth; there ſhall I be inſtructed in my Duty, and by thy gracious Aſſiſtance be able to perform it, that I may pay that reſpective Obedience, Love and Honour to my Parents, as I am in Duty bound; ſo ſhall I prolong my Days upon Earth, and be a Bleſſing to them, and a Comfort to my ſelf, and fulfill thoſe Words of *David*; *Lo, Children, and the Fruit of the Womb, are an Heritage and a Gift that cometh from the Lord, happy is the Man that hath his Quiver full of them.* Grant that I may ſubmit my ſelf to all my Governours and Teachers, by applying my Heart to Inſtruction, and mine Ears to the Words of Knowledge,

that

that when I am arrived to the State of Manhood, I may be able to do good in my Generation. And for the Performance of these good and acceptable Duties, give me such a Portion of thy Spirit, as is needful to carry me thro' this Work, that when I leave this troublesome World, I may rest with him in the World to come, thro' Jesus Christ our Lord. *Amen.*

The Servant's Prayer.

O Almighty God! who hast Power over the Heart of Man, enable me to discharge the Business I have undertaken, that I may follow the Advice of St. *Paul*, in being obedient to my Master with Fear and Trembling, in singleness of Heart, not with Eye-service, as Men-pleasers, but as the Servant of Christ, doing thy Will, O God, from my Heart. Let me pay the Respect due unto him, by endeavouring to please him in all things, not answering again, when he shall reprove me, or by any abu-

abuſive Language provoke and ſtir him up to Anger. Grant that I may not defraud him of any thing belonging to him, but by ſhewing all good Fidelity, I may adorn the Doctrine of our Saviour, and be a Pattern of good Works. Then, to my Comfort, I know whatſoever Good I have done, the ſame and greater ſhall I receive from thy Hands, O merciful Father. Enable me, O Lord, to do my Duty in that Station thou haſt placed me, that I may be bleſſed, as that faithful Servant, whom his Lord when he came, found him prepared for his coming, and not have my Portion among the Wicked, as that unjuſt Servant had, who in his Maſter's Abſence, eat and drank with the Drunkard and Gluttou, and neglected his Buſineſs. This, O Lord, I humbly entreat of thee, not for my ſake, who am afraid to ask any thing, but for the ſake of thy dear Son Jeſus Chriſt our Saviour. *Amen.*

The Master's Prayer.

O Eternal God! who art Lord of all, both in Heaven and Earth, look down upon me thy Servant, and as thou haſt given me Servants, and placed me over them, grant I may govern them with ſuch mildneſs, and Chriſtian Temper, as becomes the Doctrine of thy Goſpel. Let me give to every one the due Reward of his Labour, that the Cries of the Labourer againſt me may not pierce thy Ears. Let me provide every thing neceſſary for their uſe, that they may be able to perform the Task laid upon them; and this not grudgingly, or of neceſſity, but free and cheerfully, that I may with greater Aſſurance give an Account of my Stewardſhip to thee, who haſt entruſted me with all I have. And in order to this, grant I may, according to the beſt of my Power, ſee them diſcharge their ſpiritual Duty, that while I provide for their Bodies, I may not neglect the Care of their Souls; and that while they ſerve me, they may not forget the Service of their Great Maſter,

Master, Jesus Christ; that I may forward them in this good and profitable Work, give me thy Grace so to direct and govern my Life, that I may be a Pattern of Godliness, and thereby forward the Salvation of those belonging to my Charge: And this I beg thro' Jesus Christ our Lord. *Amen.*

The Husbandman's Prayer.

O God, the Creator and Preserver of all things! who hast made them for the Use of Mankind, by causing Grass to grow for the Cattel, and Herb for the Service of Man, that he may bring forth Food out of the Earth; and hast given him Wine that maketh glad his Heart, and Oil to make his Face shine, and Bread to strengthen his Heart; and this not in a scanty Measure, but as St. *Paul* says, *thou hast given us all things abundantly, freely to enjoy*: so do thou bless the Land which now I possess, that it may bring forth its Fruits in due season; send such Weather, as is proper for such Occasion, that having a plentiful

tiful Harveſt, I may with *David* ſay, *The Earth is full of thy Goodneſs, O God*; And that I may deſerve ſuch a Bleſſing from thee, grant I may ſerve thee in Righteouſneſs and Holineſs all the Days of my Life, and not by my Wickedneſs provoke thee to curſe the Land, which thou haſt promiſed to bleſs upon true Repentance and Amendment of Life; which grant unto me, tho' the moſt unworthy of thy Servants, thro' the Merits of Jeſus Chriſt our only Mediator and Advocate. *Amen.*

The Soldier's Prayer.

O Heavenly Father! who art the only Preſerver of Mankind, and without thee the beſt of us muſt fall; keep me, I beſeech thee, from thoſe common Sins which reign ſo much amongſt us. Let me not diſhonour thy ſacred Name by any profane Curſing and Swearing, nor defile my Body, the Temple of the Holy Ghoſt, by Drunkenneſs, or any other Debauchery. Grant that I may follow the Advice and Precept of my dear

dear Saviour, who commanded me to wrong and offer Violence to no one, but be contented with my Wages. Give me Courage to diſcharge the Duty incumbent on me, that I may prove my Loyalty and Integrity to the Queen, and my Obedience to the Commanders ſhe has ſet over me. Grant that I may always carry about me the Fear of offending thee, which will make me the better able, and more ready to acquit my ſelf with Honeſty in the Station thou haſt placed me; ſo that when I come to die, I may be able to ſay, *I have fought a good Fight*; and having finiſhed my Courſe, I may receive the Rewards of my Labour, by living with thee in thy Kingdom for evermore. *Amen.*

A Prayer for a Debtor or Malefactor.

O Father of all Mercies, and God of all Comfort! behold thy diſtreſſed and afflicted Servant; look upon me with an Eye of thy Pity and Compaſſion in this my Extremity; I muſt con-

confeſs I have deſerv'd this, and more than what thou haſt caſt upon me; yet, Lord, ſhouldſt thou mark every thing that is amiſs, who would be able to ſtand in thy ſight? Therefore I fly to thy Mercy and Goodneſs for Refuge, hoping thou wilt ſtill protect me under the Shadow of thy Wings. And tho', O Lord, my Body is confined, yet enlarge the Liberty of my Soul, that I may find Comfort in ſending up my Prayers and Praiſes unto thee. Raiſe me up Friends to relieve me from the Troubles I labour under, and give them Succeſs in whatſoever they undertake for me. [* *Endue my Creditors with a charitable Mind, that they may not be too hard with me, but comply with ſuch a Satisfaction as my Circumſtances are able to afford.*] And when I am ſet at Liberty, grant I may ſo walk for the future, as not by any Extravagancy bring my ſelf into the ſame Misfortune again. And if it be thy Pleaſure to continue me here, give me Patience to ſubmit to thy Will, thro' Jeſus Chriſt our Lord. *Amen.*

* *This to be ſaid by the Debtor only.*

A Prayer before a Journey or Voyage.

MOst glorious and powerful Lord God! who art Man's only Rock and Defence; preserve me in this my Journey from all Dangers and Accidents that may happen unto me. Be thou with me whereſoever I go, that I may be ſafe under the Shadow of thy Wings; defend me from any Violent Weather, from the Danger of Thieves, who may lay wait for my Life; from any Errors or Faults, ſo that by returning ſafe, I may ſay, It was good for me that I put my Truſt in God. [* *Defend me, O Lord, from the many and great Dangers of the Devouring Sea, which has ſwallowed up many a one; from the Peril of the Enemy, who is like a Lion laying wait for his Prey. Preſerve me from all Rocks and Sands, from Thunder and Lightning, Storms and tempeſtuous Weather, or any other Danger I may be liable to,*

* *If before a Voyage, you muſt leave off at* Wings, *and begin again at* Defend me, O Lord.

to, that I may at laſt arrive at my deſired Port.] And grant I may live to declare thy wonderful Kindneſs, and ſhew forth thy Praiſe not only with my Lips, but in my Life, being all the Return I am able to make for thy great and manifold Mercies.

A Prayer in time of Lightning and Thunder.

O Moſt mighty and terrible Lord God! who not only canſt command the Wind and Sea, and they obey thee, but even ſend down Fire from Heaven to deſtroy thoſe who rebel againſt thee. I muſt confeſs we have juſtly provoked thee to ſend theſe Flames of Fire, and Arrows of Thunder, which by thy Permiſſion, are ſufficient to deſtroy us. For we are foretold by *Samuel*, That *the Lord's Adverſaries ſhall be deſtroyed, and out of Heaven ſhall be thunder upon them.* Yet, O Lord, puniſh us not according to our Deſerts, but deal with us according to thine infinite Mercies, and deſtroy us not in thine Anger

Anger, but preſerve us in this Danger; ſo that by fearing thy Power, we may repent of our Sins, and work out our Salvation with Fear and Trembling. And ſince the Fear of this Danger could even make the hardened *Pharaoh* confeſs his Sins, and declare the Lord to be Righteous: So, O Lord, let the Danger we are now in, ſtrike ſuch a Terror into us, that we may be afraid ever to offend thee again, or give occaſion for thee to ſhew thy wonderful Power in ſuch a ſurprizing and frightful manner: But let our Deliverance from this Danger be a ſufficient Warning to us for the time to come; which that it may, do thou of thine infinite Mercy grant, thro' Jeſus Chriſt our only Mediator and Advocate. *Amen.*

The Mariner's Prayer in a Storm.

O Moſt powerful and glorious Lord God! at whoſe Command the Winds blow, and lift up the Waves of the Sea, and who ſtilleſt the raging thereof, I thy Creature, but miſerable Sinner,

Sinner, do in this my great Diſtreſs, cry unto thee for Help; look down, I beſeech thee, and hear me, calling out of the Depth of Miſery, and out of the Jaws of this Death, which is ready now to ſwallow me up; ſave, Lord, or elſe I periſh. I confeſs, when I have been ſafe, and ſeen all things quiet about me, I forgot thee, and refuſed to hearken to the ſtill Voice of thy Word, and to obey thy Commandments: But now I ſee how terrible thou art in all thy Works of Wonder, and that thou art the great God to be feared above all; and therefore I adore thy Divine Majeſty, acknowledging thy Power, and imploring thy Goodneſs. Help, Lord, and ſave me, for there is no other to be truſted in but thy ſelf. Look not to my Merit, but think of thy infinite Goodneſs, and the infinite Merits of our Saviour, which are ſufficient to interceed for me. For theſe, and theſe alone, ariſe and help me, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer

A Prayer for a Perſon afflicted in Mind.

O Bleſſed Lord God! the Father of all Mercies, and the God of all Comforts, I beſeech thee have Compaſſion upon thy Servant now lying under this heavy Affliction, thy Wrath lieth hard upon him, and his Soul is vexed with many Troubles; and ſince thou haſt commanded us to put our Truſt in thee, ſo, O Lord, give him a right Underſtanding of himſelf, a true ſenſe of thy Threats and Promiſes, that he may put his whole Truſt and Confidence in thee; and not by being led away thro' any deluſion, place it any where elſe. Give thy Grace to arm him againſt all Temptation, that the Devil may have no Advantage over him, or approach to hurt him; heal all his Diſtempers, break not the bruiſed Reed, nor quench the ſmoaking Flax, ſhut not up thy tender Mercies againſt him, but rid him of all his Troubles, and give him Peace and Joy both now and for evermore. *Amen.*

A Prayer

A Prayer for the Church.

ALmighty and everliving God! who art able to do more for us than we can ask; I beseech thee defend and preserve thy holy Church universal in the right Way; keep her from all false Doctrine, Heresie and Schism, that her Members living in thy true Faith and Fear, may serve thee all the Days of their Life. Inspire them, O Lord, with the Spirit of Truth, Unity and Concord, that all they who confess thy Holy Name, may agree in the Truth of thy Holy Word, and live in Unity and godly Love, *continuing stedfastly in the Apostles Doctrine, and in Fellowship, and in breaking of Bread, and in Prayers.* Bring into the Way of Truth, all such as have erred and are deceived, all *Jews*, *Turks*, *Hereticks* and *Infidels*; bring them over to thy true Church, that we may all with one Mouth, and one Heart praise and magnifie thy holy Name. Keep thy Church from Persecution, and let not the Enemy have any Power over her, nor the Gates of Hell prevail a-

gainst

gainſt her, but being kept ſafe and entire under the Shadow of thy Wings, ſhe may ſerve thee in thy true Faith and Fear all the Days of her Life; and this I humbly beg thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer to be uſed Morning and Night for a Week together before the Receiving of the Sacrament.

O Moſt gracious Father! who didſt ſend thy Son to die for our Sins, and to inſtitute this holy Supper to be obſerved in Commemoration of what he has done for us vile Sinners; do thou, O Lord, fit and prepare me for the receiving of this moſt holy Sacrament, that I may not only partake of the Elements, but of the Merits of Chriſt, who died to take away our Sins: Remove from me all manner of Sin that may afflict and oppreſs my Soul, and let the Body and Blood of thy Son heal up all my Wounds; waſh away the Guilt of my Sins thro' the Innocence of his Blood, and grant that by going to his holy Table, my Soul may be filled with Joy and Gladneſs. And tho', O Lord, I can't be ſo rightly prepared as I would be, yet, O Lord, give me a ſincere and upright Heart, that my Sincerity may excuſe me, knowing thou deſireſt a willing Heart more than a Sacrifice. And ſince, O Lord, thou haſt offered the greateſt of Benefits to me in this moſt holy Sacrament, ſo let me not ſlight and refuſe it, but embrace it with a chearful and willing Mind. Let me not, upon the Score of Unworthineſs, keep back from this moſt excellent

Benefit, and ſo be guilty of a worſe Crime than coming not prepared as I ought to be, a conſtant and wilful Contempt of this moſt ſacred Ordinance. Let me not by an over-timorouſneſs frighten my ſelf into a State of Damnation, by delaying to come to thy holy Table; but let me conſider thy Son came to ſave thoſe that were loſt, to bring Sinners to Repentance; to take away the Sins of the World, ſo that the World thro' him may be ſaved; and by thus having a ſure Confidence in thy Goodneſs, I may make this a Feaſt of Joy and Gladneſs to my Soul. I do not preſume to come to thy Table truſting to my own Merits, but the Merits of thy Son, who is able to interceed for me. For his ſake therefore, O Lord, forgive what is paſt; and tho' I am not ſo fit as I ſhould be, yet accept of me as I am; and let this have ſuch an Influence over my Life, that I may every time I come to thy Table, be a better and more welcome Gueſt. Give me a ſure and ſteddy Faith in thy Mercy, that I may go to thy holy Table, and feed on Chriſt in my Heart thro' Faith with Thankſgiving; which do thou, O Lord, of thine infinite Goodneſs and Mercy Grant, thro' Jeſus Chriſt our Lord. *Amen.*

Prayers for ſeveral GRACES.

For Faith.

O Moſt mighty Lord God! who haſt ſhewn thy ſelf in a wonderful manner, and haſt given ſufficient Reaſon for us to believe in thee, ſo grant I may have ſuch a Degree of Faith, as to believe thy Promiſes, and fear thy Threats. And ſince there is no other Name thro' which I can be ſaved, but that of thy Son Jeſus Chriſt, let my Faith be ſo ſtrong in him, that believing every thing he hath done for me, I may thro' the ſame enter into thy heavenly Kingdom, and receive the end of my Faith, a Crown of everlaſting Glory, and dwell with thee for evermore. *Amen.*

For Holineſs.

O Moſt holy Lord God! who haſt declared no one ſhall ſee thee without Holineſs, and haſt pronounced Men without this to be Enemies to thee, and Aliens to thy Kingdom; give me thy Grace to withſtand all the Temptations of Sin, which if yielded to, will defile, and render me impure; ſo that by keeping my ſelf free and unſported, I may be able to appear in thy Sight, and be made a welcome Member of thy Kingdom, where Angels and Archangels, Saints and Martyrs, and nothing but holy Men and holy Women are continually ſinging Praiſes to thy Name now and for ever. *Amen.*

A Prayer for the Love of God, Fear of God, and Truſting in God.

O Moſt loving God and Merciful Father! give me a true Senſe of thine immenſe Goodneſs; thou haſt given me all theſe things I now enjoy; Grant therefore I may love thee by keeping thy Commandments, and not ſin againſt a God who is ſo good and gracious unto me. I cannot conſider the Creation of the World, which is ſo fine and admirable, and how thou haſt created every thing for the Uſe of Man, but muſt confeſs thy loving Kindneſs, and with *David* ſay, *The Earth is full of thy Goodneſs, O Lord.* Let this therefore kindle and enflame my Affections, that by fixing my Love entirely on thee, who art my chiefeſt Good, I may be aſhamed to do any thing which I know may diſpleaſe thee. Nay, let me, by conſidering thy Power over all things here below, not only be aſhamed, but afraid to offend thee. Let me conſider, that there are not Gods many, and Lords many, but thou art the only God, and only Lord, and that all things are ſubject to thee, and therefore there can be no other in whom I can put my Truſt. O then let me put my Truſt in thee, that I may for ever remain ſecure under the ſhadow of thy Wings: Grant this for the Merits of thy Son, but our Saviour Jeſus Chriſt. *Amen.*

A Prayer for Repentance.

O Moſt good and gracious God! who haſt not cut me off from the Land of the Living, altho' I have

I have justly provoked thee, but of thy Mercy hast spared me to this present time; let me not run on in my Wickedness, and hasten my Destruction, but turn from the Evil I have committed, and save my Soul from Death. Thou hast made me a Vessel of Honour, and by my Wickedness I have made my self a Vessel of Dishonour. O let me not abuse thy Goodness in such an ungrateful manner, but give me a sense of thy Love towards me, and my Sin against thee, that by seeing nothing but Guilt and Horror in my self, I may repent of my Wickedness, and turn unto thee my Lord and God. And do thou, I beseech thee, O merciful Father, accept of me thro' the Merits of Jesus Christ, who has bought me with no less a Price than his own Blood. Forgive and accept of me, O Lord, both now and for evermore. *Amen.*

A Prayer for Humility.

MOst high and mighty God! who art infinitely far above us, and dost condescend to be mindful of Mankind; let not this, O Lord, puff me up with any vain Pride, but endue me with a meek and humble Spirit. Let me not boast of more than I have, as did the proud Pharisee, who was destitute of inward Holiness; and if I have any Goodness in me, let me not value my self upon that, knowing when I have done all, I shall be but an unprofitable Servant; but let me humble my self here upon Earth, that I may be exalted with thee in thy Kingdom for evermore. *Amen.*

A Prayer for Charity.

O Moſt kind and loving Father! who doſt behold our neceſſities, and giveſt us freely all things to enjoy; let me ſhew my Love to thee again by a willing and chearful Mind to relieve my poor diſtreſſed Brethren; knowing whoſoever hath this World's Good, and ſeeth his Brother want, how dwelleth the Love of God in him? Let me therefore be kindly affectioned to thoſe who ſtand in need of my Chriſtian Charity. Let me partake of the Condition of my Brethren; let me rejoyce with thoſe that rejoyce, and mourn with thoſe that mourn. Let me deal my Bread to the Hungry, and bring the Poor that wander into my Houſe; and when I ſee the Naked, to cover him, and not hide my Face from my own Fleſh. Let me viſit my ſick Brethren, aſſiſt and relieve them, knowing I ſhall not loſe my Reward. Let me endeavour to convert the Sinner, that I may deliver his Soul from Death, and hide a multitude of ſins, then will my Light break forth as the Morning, and my Darkneſs ſhall be as the Noon-day. Do thou, O Lord, give me a Heart to do all theſe good Things, that abounding here with Mercy and Compaſſion, I may at the Day of Judgment obtain Mercy, and be bleſs'd with thee in thy Kingdom for evermore. *Amen.*

A Prayer for Honeſty.

O God, thou art a God of Truth, and without Iniquity, Juſt and Righteous art thou, thy Works are perfect, and all thy Ways are Judgment; Grant I may walk honeſtly toward all Men, that I may not wrong the Fatherleſs, defraud the Widow, or oppreſs the Poor, but give to every one his Due, knowing that Righteous Men ſhall ſhine forth as the Sun. Let me not defraud any whom I deal withal, but do unto every one, as I would deſire they ſhould do unto me, that thou mayſt bleſs me with that little I have, ſo as I may enjoy more Happineſs with that which is honeſtly gotten, than the Wicked with all their Riches; grant that I may live ſo honeſtly in this World, that when I come to die, I may have nothing to burden my Conſcience, nor any Accuſer come againſt me at thy great Tribunal, but I may be juſtified in thy ſight, thro' Jeſus Chriſt our Lord and Saviour. *Amen.*

A Prayer for Contentedneſs.

O God the Giver of all Peace and Comfort! ſuffer me not to ſettle my Affections upon any thing of this Life, for all things here are Vanity and Vexation of Spirit, but let them be entirely fix'd on thee my chiefeſt Good and Happineſs, ſo that I may be content in the Station thou haſt plac'd me, and follow the Steps of our Saviour and his Apoſtles, who were content with the meaner things

of this Life, but have now the infinite Joys of Heaven, where nothing but Riches, Plenty and Abundance flow. Grant that I may so follow them here, as that I may live with them in the World to come for evermore. *Amen.*

A Prayer for Wisdom.

O Lord, thou art a God of infinite Knowledge and Wisdom, send out I beseech thee thy Light and Truth, thy Spirit of Wisdom and Revelation, that I may know those things which are necessary for my Salvation, and give me thy Grace to put them in Practice, that by this Knowledge, and a dutiful Obedience to thy Laws, I may lead my Life in this World, as that I may gain Eternal Life in the World to come: And this I humbly beg thro' Jesus Christ my Lord and Saviour. *Amen.*

A Prayer for Perseverance.

O Almighty God, who art one and the same from all Eternity! whose Laws are fixed like the Foundation of a Rock that is never to be moved; give me thy Grace to persevere in them, and hold out to the last, that I may not be led away by any Temptation of the Flesh, the World or the Devil, but by the help of thy gracious Spirit continue stedfast and unmoveable, and to obtain an everlasting Habitation in thy Kingdom, World without end. *Amen.*

A Prayer for Temperance.

O God, the Giver of all good Things, and in whom we live, move and have our Being; let me not abuse thy Mercies, by turning what thou hast given me for my Necessity, into Waste and Extravagance; let me not overcharge my self with Surfeiting and Drunkenness, and Cares of this Life; and so the great Day, when we all must make up our Accounts, come upon me unawares, but let me innocently enjoy those things which thou hast given me for my Refreshment and Comfort; and let me continually watch and pray, that I may be accounted worthy to escape those things which shall come to pass in that Day, and be able to stand before thy Son at the great Tribunal. Grant this, O merciful Father for Jesus Christ his sake. *Amen.*

A Prayer for Fervency in Prayer.

O Most gracious and merciful Father! who hast been so extraordinary kind as to bid us ask any thing of thee in Prayer, and thou wilt give it us; give me a sincere devout and upright Heart to pray unto thee, that the Fervency of my Prayer, and the Heat of my Devotion, may add Success to my Petition; O let me not grow luke-warm and faint in my Duty, but let the Greatness of thy Person stir me up to Devotion. Let thy Divine Majesty, and Omnipotent Power, thy infinite Goodness towards me, awake and raise up my drooping

Spirits, that my Soul being enlivened by a true ſenſe of thy Almighty Power and Infinite Goodneſs, may never grow weary in thy Service, but daily delight in ſending up her Prayers and Thanks to thy holy Name, now and for ever. *Amen.*

Collects for the Three great Feſtivals, *Chriſtmas*, *Eaſter* and *Whitſunday*.

For Chriſtmas day.

ALmighty God, who haſt given thine only begotten Son to take our Nature upon him, and as at this time to be born of a pure Virgin, Grant that I being regenerate and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit, thro' the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit ever one God World without end. *Amen.*

For Easter.

ALmighty God, who thro' thine only begotten Son Jesus Christ, hast overcome Death, and opened unto us the Gate of everlasting Life; I humbly beseech thee, that as by thy special Grace preventing me, thou dost put into my Mind good Desires, so by thy continual Help I may bring the same to good effect, thro' Jesus Christ our Lord who liveth and reigneth with thee and the Holy Ghost, ever one God World without end. *Amen.*

For Whitsunday.

GOD, who at this time didst teach the Hearts of thy faithful People, by sending to them the Light of thy holy Spirit, grant me by the same Spirit to have a right Judgment in all things, and evermore to rejoyce in his holy Comfort, thro' the Merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the Unity of the same Spirit, one God World without end. *Amen.*

Thanksgivings on several Occasions.

For Rain.

O Lord our heavenly Father! who by thy gracious Providence dost cause the former and latter Rain to descend upon the Earth, that it may

may bring forth Fruit for the Uſe of Man, I give thee humble Thanks that thou haſt been pleaſed to refreſh the Earth in this great Neceſſity, with ſuch a joyful Rain, to the great Comfort of all thy unworthy Servants, and the Glory of thy holy Name, through thy Mercies in Jeſus Chriſt our Lord. *Amen.*

For Fair Weather.

O Lord God! who haſt juſtly humbled us by thy late Plague of immoderate Rain and Waters, and in thy Mercy haſt relieved and comforted our Souls by this ſeaſonable and bleſſed Change of Weather; I praiſe and glorifie thy holy Name for this thy Mercy, and will always declare thy loving Kindneſs from Generation to Generation, through Jeſus Chriſt our Lord. *Amen.*

For a good Harveſt.

O God the Creator and Preſerver of all things! I return thee moſt hearty Thanks, that thou haſt bleſſed the Land with ſuch ſeaſonable Weather, as that it hath brought forth its Fruits in due Seaſon, ſo that thou haſt turn'd our Scarcity into Fulneſs, and our Want into Plenty; and therefore I cannot but ſay, *The Earth is full of thy Goodneſs, O Lord*; for thou haſt given us all things abundantly freely to enjoy. Grant that I may not turn this Plenty into Waſte and Extravagancy,

gancy, but make uſe of it to thy Praiſe and Glory, ſo that I may continue in thy Favour both now and for evermore. *Amen.*

A Thankſgiving after a Journey or Voyage.

O Moſt glorious and powerful Lord God! I thank thee for all thy Mercies vouchſafed unto me *, particularly that thou haſt preſerved me in this late Journey from all Dangers and Accidents, that thou haſt kept me ſecure under the Shadow of thy Wings, and defended me from the Danger of the Weather, and the Peril of Thieves, and haſt brought me home in Safety. [*That thou haſt defended me from the Danger of the Devouring Sea, the Malice of the Enemy, and kept me off from all Rocks and Sands; ſheltered me from Storms and tempeſtuous Weather, and haſt brought me to my deſired Haven.*] Give me a true Senſe of this thy wonderful Kindneſs, and grant I may every Day be ſhewing forth thy Praiſe, that thou mayſt continue on thy Mercy, by giving me every thing Neceſſary for this Life, and in the Life to come perpetual Reſt, and endleſs Joy. And this for thy Mercy's ſake through Jeſus Chriſt our Lord. *Amen.*

* *If after a Voyage, leave off here, and begin again at,* That thou haſt defended, *&c.*

A Thankſ-

A Thankſgiving after a Storm.

O Moſt mighty and gracious good God, thy Mercy is over all thy Works, but in a ſpecial manner has been extended toward me, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed me terrible Things, and Wonders in the Deep, that I might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhew'd me how both Winds and Seas obey thee, that I may learn, even from them, hereafter to obey thy Voice, and to do thy Will. I therefore bleſs and glorifie thy Name for this thy Mercy in ſaving me when I was ready to periſh. I beſeech thee make me as truly ſenſible of thy Mercy, as I was then of the Danger, and give me a Heart always ready to expreſs my Thankfulneſs, not only in Words, but in Actions, in being more obedient to thy Commandments; continue, I beſeech thee, this thy Goodneſs to me, that I whom thou haſt ſaved, may ſerve thee in Holineſs and Righteouſneſs all the Days of my Life, through Jeſus Chriſt my Lord and Saviour. *Amen.*

A Thankſgiving for a Woman after the time of her Delivery.

O Almighty God! I give thee humble Thanks for that thou haſt vouchſafed to deliver me thy unworthy Servant, from the great Pain and Peril

Peril of Child-birth; Grant, I beſeech thee, moſt merciful Father, that I thro' thy Help, may both faithfully live, and walk according to thy Will in this Life preſent, and alſo may be Partaker of everlaſting Glory in the World to come, thro' Jeſus Chriſt our Lord. *Amen.*

A Thankſgiving after the receiving the Sacrament.

ALL Glory, and Praiſe and Adoration be given to thee, O Lord, for all the Benefits I have received, particularly for that thou haſt vouchſafed to feed me, who have duly received theſe holy Myſteries with the Spiritual Food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt, and doſt aſſure me thereby of thy Favour and Goodneſs towards me; and that I am a Member incorporate in the Myſtical Body of thy Son, and alſo an Heir, thro' Hope, of thy everlaſting Kingdom, by the Merits of the moſt precious Death and Paſſion of thy dear Son. And I moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt me with thy Grace, that I may continue in thy Fellowſhip, and do all ſuch good Works as thou haſt prepared for me to walk in, thro' Jeſus Chriſt our Lord, to whom with thee and the Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

A Thankſgiving after Recovery from Sickneſs.

O Moſt gracious and loving Father! who art kinder to us than we deſerve, particularly to me thy moſt unworthy Servant, in raiſing me up again, who was ſo afflicted with Sickneſs; Lord, grant that this thy fatherly Correction may be ſo ſanctified to me, that I may bring forth good Works to the Praiſe and Glory of thy holy Name. *Amen.*

The General Thankſgiving.

ALmighty God, Father of all Mercies, I thine unworthy Servant, do give thee moſt humble and hearty Thanks for all thy Goodneſs and loving Kindneſs to me, and to all Men, [*Particularly for thy late Mercy vouchſafed to me.*] I bleſs thee for my Creation, Preſervation, and all the Bleſſings of this Life, but above all, for thine ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt, for the Means of Grace, and for the Hope of Glory; And, I beſeech thee, give me that due Senſe of all thy Mercies, that my Heart may be unfeignedly thankful, that I may ſhew forth thy Praiſe not only with my Lips, but in my Life, by giving my ſelf wholly to thy Service, and by walking before thee in Holineſs and Righteouſneſs all the Days of my Life, thro' Jeſus Chriſt our Lord, to whom with thee and the Holy Ghoſt be all Honour and Glory World without end. *Amen.*

* *When you have received any Mercy.*

Spiritual

Spiritual Hymns
Upon Divine and Practical
SUBJECTS,

On the Birth of our
SAVIOUR CHRIST.
AN ODE
In Imitation of *PINDAR.*

(1.)

TEll me, my Muſe,
What Subject ſhall I chuſe;
Of what great Hero, of what mighty King;
Of Battels bravely fought,
And Vict'ries dearly bought,
Shall I in tuneful Numbers ſing?
Or like the Poets of our Days,
Who ſpend their Wit in Raillery,
Or elſe in baſe Obſcenity,
And think that only this can merit Praiſe.

Thus

Thus againſt God and Virtue they engage,
Thus they debauch our *Engliſh* Stage,
And thus become the Scandal of our Age.
So (like thoſe monſtrous Sons of th' Earth,)
They arm to fight with him who gave them Birth.
Not theſe, my Muſe; mount higher, ſing the Love
That did the great *Jehovah* move
To ſend his Son from the bleſs'd Seats above:
Where he did reign on high,
Where Angels did his Praiſes ſing,
And own'd him for their great Creator, and their King;
Rejoycing to adore his Majeſty,
He came from the celeſtial Spheres,
To Earth a melancholy Vale of Tears;
Thus clouding o'er Divinity
With groſs degenerate Humanity.
He choſe to die,
To free fall'n Man from Miſery,
Man not his Friend, but Enemy.
From this bleſs'd Subject then, kind Muſe, don't ſtray,
Here like the wandring Stars above,
You

You may
In endleſs Circles rove.
Here while you think your Thoughts (muſt bring
New matter to inſpire
Your Soul with heav'nly Fire,
And fill it all with ſtrong Deſire
To ſpeak the Praiſes of th' Eternal King.

(2.)

'Twas then when the Infernal *Demon* (reign'd,
When with an unconfined Power
He did our Souls devour,
And had an univerſal Empire gain'd.
When th' Heathens knew not the true (Deity.
Nay, thoſe who were
Mark'd out as God's peculiar Care,
Dwindled from their firſt Purity,
And became Strangers to true Piety;
Thus Error reign'd & baſe Hypocriſy.
'Twas then when Mortals lay,
Lull'd in the Arms of Ignorance,
'Twas then our Happineſs did firſt (commence.
'Twas then the Sun aroſe and uſher'd in (the Day.
When

When time compleated had the (Prophecies,
The Types, the Figures, and the (Myſteries;
'Twas then
The Son of God came to diſpel
Thoſe Clouds, and ſave our ſinking Souls (from Hell,
He came, and dy'd to ſave rebellious (Men.
O Love divine! thy Wonders who (can tell?
Thou art (as thy great Author is) all (Miracle.

(3.)

Hark, hark, what charming Muſick's (here,
Hark, the heavenly Quire,
Leaves the Celeſtial Sphere,
And is diſplai'd on Earth,
At the great Meſſiah's Birth,
And with new Wonder does our Souls (inſpire,
And fills us all with Love, all with De- (ſire.
Behold thoſe happy Meſſengers of (God,
Officious to attend their Lord,
From Heaven's bright ſeat to th'Earth's (Abode.

Re-

Rejoycing that fall'n Man
Should have a Power once again,
To free himself from sin and slavery,
And rise to Life and Immortality.
Thus pleased that a Sacrifice was given
Once more to calm the Rage of angry
(Heaven.
Hark, hark, methinks I hear
The frighted *Demons* of the Air,
To howl with Terror & Despair;
Trembling to meet their God retire
To Hell, and plunge into their native
(Fire.
Methinks I see
The *Delphick* Priests amazed stand,
With lift-up Eyes and Hands;
Wondring from whence shou'd
(be
Th' unusual silence of their Deity.
At last tir'd out with their repeated
(Cries,
Weari'd with their repeated Sacrifice,
The unwilling Oracle thus spoke:
Forbear vain Man still to invoke,
Forbear still to implore
That Deity which now can help no more.
Behold, I must my Answers now with-
(*draw,*
A greater Being strikes me into Awe;
Behold,

Behold, the End of all my Power is come,
The nobler Nature ſtrikes the inferiour (dumb;
'Tis that, and that alone you muſt adore.
Thus bellowing loud,
He left th' amazed Croud,
And once ſpoke truth, who ne're ſpoke (truth before.

(4.)

Go on my Muſe and ſee
The wonderous Humility
Of him, who from Eternity,
The great Meſſiah was to be.
Behold, th' Almighty God does come
Clos'd in a Virgin's Womb,
'Twas not the great *Jeruſalem*,
'Twas not this
Fam'd Metropolis,
That conſcious was unto the Birth
Of him, ordain'd the Lord of Heaven (and Earth:
But 'twas the once ſcorn'd *Bethlehem*,
That brought our Great-deliverer (forth;
That Great-deliverer
Who calm'd that Storm that (threatn'd from afar,
Shot-warmth, & roſe upon us like a Star.

Beth-

Bethlehem deſpis'd by all before,
As humble as that Lord it bore:
May Men and Angels now thy Praiſes (ſing,
May thou, when other greater Cities (ſhall
Crumble unto their firſt Original:
May thou remain till Earth remains (no more:
'Twas thou brought forth our great Re- (deemer and our King.

(5.)

Lo, here his ſtrange Humility's diſplai'd,
Lo, here the God of Nature's mortal (made.
'Twas here
His Life he did begin,
Not in a ſplendid Palace, but an Inn;
And for a Cradle in a Manger laid:
He who before
The heav'nly Quire did adore,
Brute Oxen now his ſole Attendance (were.
'Oh thou divine unimitable Love!
'Thou doſt at once my Zeal and Won- (der move,

'Won-

'Wondring amaz'd I ſtand to ſee,
'That the eternal God ſhou'd be
'So ſtrange a Pattern of Humility.
'When I by ſuch like ſacred Thoughts (wing'd on,
'Thinking I can't, but muſt the more (admire,
'Admiring I am eager with deſire,
'Proſtrate to worſhip him with *Simeon.*
Thus the great Son of God obſcurely lay,
Thus Darkneſs clouded o're that ſplen- (did Day,
Yet even in this Obſcurity,
A Ray of his Divinity
Shot forth, and guilded o're the Eaſtern (Coaſt.
That Star
By far
Out ſhone the brighteſt of the heavenly (Hoſt.
One Morning when the Eaſtern Sages (were
Waiting with adoring Eyes,
To ſee the Son their God ariſe,
And did their coſtly Sacrifice prepare,
Behold, ſtruck dumb with vaſt Sur- (prize,
They ſaw this new-made Star enlighten (all the Skies.
Speech-

Speechleſs they ſtood, amaz'd that in one Sphere
Two Suns ſhou'd thus appear,
But more, when they their fancy'd God the Sun
Did ſee
Grow pale and be
So much, even by a Star, in light out-done.
Dumb with ſurprize a while the Sages ſtood,
And the new Star with aweful ſilence view'd,
Till one thus ſpoke, 'Behold, Behold that Star,
'That thus out-ſhines the reſt by far,
'Tells us, a greater God than ours is near.
This ſaid, they lingering no longer ſtay,
To the fam'd *Judah*'s Land they haſt away,
And to the new born God their Homage pay.
Let us, like them, fix all our Thoughts above,
Admiring ſtill our great Creator's Love.
Let us to Heaven our Hallelujahs raiſe,
And with united Voices ſing his Praiſe;

His Praiſe by whom alone we live,
By whom we our Mortality ſurvive,
From Death and Hell who did our
(Souls retrieve.
Woman no more we'll count to be
The Author of our Miſery;
For tho' ſhe firſt brought Death and
(Pain,
Yet we that Sex no longer muſt diſ-
(dain,
For ſhe brought Life and Immortali-
(ty again.

On Divine Worſhip.

AWake my drowſie Soul, hold up
(thy Head,
And with its dulneſs quit thy lazy Bed;
Behold, the Night's now ſpent, the
(cheerful Day
Appears, and chides thee for thy long
(delay.
Hark, hark! methinks the holy Saints
(Bell rings,
Put on thy Robes, prepare thy ready
(Wings,
With

With fervent Zeal thy Meditations raiſe,
And give thy God a Sacrifice of Praiſe;
Rouze then dull Soul, mount up and ſing
A Morning Anthem to thy heavenly (King.
Bleſt Angels in their tuneful Choirs re- (joyce,
And praiſe their Maker with a grateful (Voice;
The heavenly Spheres with ecchoing (Muſick ring,
All things the great *Jehovah*'s Praiſes ſing,
They needed not a Saviour to recall
Their ſinking Souls from ſubtil Satan's (thrall.
But thou, poor Soul, eternally hadſt dy'd,
Had not thy God been born and cru- (cify'd:
'Tis ſure thy Portion then had been to (dwell
'Midſt th' Yells and Howlings of the (damn'd in Hell,
There to have groan'd, where none (with Pity hears,
Where toſs'd in Flames, Noiſe ſtunns (the Wretches Ears,
Doom'd to endure an endleſs Scene of (Fears.

Say then my Soul, what wondrous Cauſe
(haſt thou
Before God's Altar thankfully to bow;
Eternally that Saviour adore,
Who gave thee life who lay in Death
(before.
Since then, my Soul, Chriſt hath done
(this for thee,
And purchas'd with his Blood thy liberty,
Since thou haſt pow'r now to avoid the
(Rod,
And now mayſt venture to approach
(thy God;
Since Chriſt is come to free thee from
(Hell's Pain,
And to reſtore thy Innocence again,
Why wilt thou then thro' negligence be
(loſt?
Think ſeriouſly what thy Redemption
(coſt:
It was not Gold, but thy dear Saviour's
(Blood,
That purchas'd this thy great, thy laſt-
(ing Good.
In gratitude thou ought'ſt that Name to
(praiſe,
To him to dedicate thy Nights, thy Days.

This

This will with Joy each Faculty inſpire,
And fill thee with an unconceiv'd De-
(ſire,
Will make thee all ore Heat, all heav'n-
(ly Fire;
Will pleaſe and guide thee in Earth's
(crooked Ways,
Will bring down Heaven to thee, and
(thee to Heaven will raiſe.
Therefore, my Soul, forſake Earth's tri-
(fling Toys,
And earneſtly purſue Heaven's laſting
(Joys.
Shun thoſe vain Pleaſures that thy
(Thoughts may move,
Let all thy Faculties thy Powers rove
To that one Good that center'd is a-
(above,
To the Almighty God th' Eternal
(ſource of Love.
Behold, the Lark her drouzy ſleep does
(ſcorn,
With warbling Songs ſhe welcomes in
(the Morn,
Leaving her Young, mounts up and
(tunes each Note,
Soaring tow'rds Heaven extends her
(little Throat,

And gratefully she rears her self to sing
Her Morning Anthems to Heaven's glorious King.
Thus she a Sacrifice of Praise does bring.
Thus loudly she endeavours to declare
His Praises in the Regions of the Air.
From this Example learn, my Soul, to raise
Both Heart and Voice in the Almighty's Praise.
Rouze then, rouze from thy dull Repose and be
As early in thy Maker's Praise as she.
Let thy Redeemer's Love inflame thy Soul,
Part cannot please him, he demands the whole:
So shalt thou live from sins Contagion free,
Unshaken with Misfortunes shalt thou see
Even Kings themselves less happy far than thee.

On Light.

Light is the Object that we all desire,
'Tis the faint Emblem of Heaven's holy Fire.
Bright *Phœbus!* when thy Rays thou dost deny,
When Darkness overspreads the Earth and Sky,
Darkness the Emblem then of Hell appears,
And fills the Heart of Man with various Fears.
Then we lie down to sleep, as not alive,
Till Light returns, and does our Souls revive,
And doth new Vigor to each Creature give.
The Horrors, Dangers, Troubles of the Night,
Makes all created Beings prize the Light.
Where then, my Soul, where then must we aspire?
If Light's so much the Object of Desire?
To what! but to enjoy that Light above,
Where in the presence of the great Jehove,

We

We may an Everlaſting Light enjoy,
A conſtant Light which Darkneſs can't
(annoy.
There nothing can obſcure that glorious
(Light,
Nothing can rob us of God's charming
(ſight;
No ravening Beaſt, no roaring Lion's
(there,
T'annoy our Joys, or fill our Souls with
(Fear:
But to our everlaſting Bliſs ſhall we
The Son of God ray'd round with Glory ſee,
So beauteous, ſo glorious, ſo bright,
To whom the Sun is like the Shades of
(Night,
Where he's 'tis Glory, it is Heaven to
(dwell,
And Heaven it ſelf without him would
(be Hell.
Wouldſt thou, my Soul, with this bleſt
(Light be fix'd?
A Light with whom no Night is ever
(mix'd.
Serve thou thy God on Earth, and
(thou ſhalt be
Seated in Glory to Eternity,
From Pains, from Darkneſs, and from
(Horror free.

On

On earthly Wealth, how Men labour to gain it, and neglect the true Riches.

SEest thou, my Soul! how mortal Men (adore
Their earthly Wealth, and ſtrive to heap up ſtore
Of Gold, which, when Death comes, can help no more.
See, ſee what Care, what Toils they uſe, (what Pain,
Nothing can fright them from purſuing Gain.
All things they'll do t' encreaſe their Store of (Gold,
Endure the daily Heat, the nightly Cold:
Guided by this, as by their Northern Star,
The Seaman does to Savage Lands repair,
And from his native Country travels far.
Thus his ſtrange golden Appetite to pleaſe,
Ventures the Fury of the raging Seas.
Why does the valiant Soldier take up Arms,
But to gain Wealth? He fears not War's alarms:
Boldly goes on, and fights thro' Seas of Blood
For this, he thinks his great and only Good.
For Gold Men ſearch the Bowels of the (Earth,
Tear up her Intrals, who firſt gave them (Birth,
To bring the lov'd, the charming Treaſure (forth.

Thus

Thus they employ their Thoughts, thus ſpend their Days,
Labour and wrack themſelves a thouſand Ways.
Which when once got, no Happineſs can give,
Nor its Adorers from the Grave retrieve.
'Tis ſo, my Soul, and don't thou bluſh to ſee
Their Diligence, their Pains, their Induſtry,
And not to gain Heav'ns Wealth as vigorous be.
Heav'n's Treaſures which no Force, no Fire, no Age,
No eating time, no Law, no cruel Rage
Of Men, from our Enjoyment, can engage.
Men may endeavour, Hell it ſelf contrive,
But of our heavenly Wealth can't us deprive.
Earth's Glory fades, Riches and Honours take
Wings to themſelves, and quickly us forſake:
The greateſt, richeſt, nobleſt Mortal muſt
Quickly return to his own native Duſt.
Then where's that Gold on which he put ſuch truſt?
But Virtue only knows not how to die,
Religion brings us true Felicity,
To Heaven, to God, and Immortality.
Shall endleſs Glory and Felicity,
Be leſs eſteem'd than earthly Vanity?
No, no, my Soul, ah, quickly, quickly fly,
Proſtrate before thy great Creator ly,
And beg that Crown that ne're can fade, that ne're can die.

On the Frailty of Man.

ALas, how vain, how frail a Creatur's Man!
Vainly he meaſures out of Life his Span;
Toſs'd here and there with Fears, with Cares with (Pain,
Till he returns to's Mother Earth again.
Why is it that we ſtrive and take ſuch Care
To lengthen out Life's fatal Kalender?
When here a World of Mis'ry we endure,
When we are ſeldom eaſie, ne'er ſecure.
Behold Mankind, and trace him from his Birth,
Till he returns to his firſt Native Earth;
View all his Steps, and you muſt plainly ſee,
Nothing but one ſad Scene of Vanity,
Few Joys, but a long Train of Miſery.
Thus from his Birth unto his Grave he goes,
Begirt with Cares, toſs'd in a Sea of Woes.
Is't ſo my Soul? Is Earth a Sea of Woe,
Then never dream of Paradiſe below;
Mount up toHeaven and ſcorn theſe earthly Toys
This Earth compos'd of Vanity and Noiſe:
Mount up to Heaven where are ſubſtantial Joys.
Look for true Bliſs in thoſe bleſs'd Seats above,
Where Souls remain in Extaſies of Love,
Where none can us from our fix'd Joys remove.

On Happineſs.

O *Happineſs*! thou God we all adore, (Power;
Thou who to charm our Souls haſt ſuch ſtrange
Thou, who unweary'd Mortals ſeek to gain,
Miſtaken in their Choice, they ſtill complain,
And toil for thee, tho' all their Toils are vain.

Thou

Thou great *Diana* ! where, where ſhall we go
To find thee out ? Can this vain World below
Give Happineſs, which is a Scene of Woe,
A Land of Sorrow, and a Vale of Tears,
And Man toſs'd here and there, 'twixt Hopes and
(Fears
Can ſenſual Pleaſures give ſubſtantial Joy ?
Can that which does ſo quickly us annoy,
Feeds on it ſelf, and does it ſelf deſtroy ?
Can Wealth and Honours give Felicity ?
Can that which knows not how to ſati-fy ?
Seek not true *Happineſs* in theſe to find,
Which bring a long, long Train of Cares behi
Look round this vaſt capacious Globe and ſee,
If e'er there was, or is a Mortal free
From Cares and Trouble, and from Miſery.
Yet Mortals by theſe ſhining Vapours led,
By the World's airy gilded Bubbles fed,
To their own Luſt, to their own Paſſions blind,
Seek that which ne'er can calm the troubl'd Mind.
If then Earth's Joys ſo tranſitory are,
If nothing in't is worthy of our Care,
If here ſo many Mis'ries we endure,
Where ſhall we real laſting Joys procure ?
If we from earthly things can't it poſſeſs,
We mu't look up to Heav'n for *Happineſs*.
There we ſhall find what here we ſought in vain.
There we our darling *Happineſs* ſhall gain,
And there in Bliſs eternally remain.
Oh happy they, who in thoſe Seats above
Remain with God in Extaſies of Love ; (move.
Whom Time or Death can't from their Bliſs re-

George Burghope.

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